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'The richness of religious life'



Archbishop Joseph W. Tobin visits with Providence Sister Mary Cecile Grojean on Aug. 19, 2014, at her community's motherhouse at Saint Mary-of-the-Woods. (Photo courtesy of the Sisters of Providence of Saint Mary-of-the-Woods)

Archbishop Tobin reflects on gift of vocations at the start of the Year of Consecrated Life



By Sean Gallagher

The Church began observing the Year of Consecrated Life in late November at the beginning of Advent. It will conclude on the Feast of the Presentation of the Lord on Feb. 2, 2016, which also annually marks the Church's World Day for Consecrated Life.

As someone who entered the Congregation of the Most Holy Redeemer

(the Redemptorists) in 1966, professed perpetual vows in the order in 1976 and was ordained a priest for the order in 1978, Archbishop Joseph W. Tobin is in a good position to reflect on the importance of the life and ministry of men and women religious in the life of the Church.

He served as the superior general of the Redemptorists from 1997-2009 and, during that time, visited more than 70 countries around the world in which members of the order minister.

In 2010, Pope Benedict XVI appointed him as secretary of the Vatican's Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. Soon thereafter, he was ordained a bishop.

In this ministry, Archbishop Tobin served as second in leadership of the Vatican office which helps guide the life and ministry of

the more than 1 million men and women religious around the world.

Since being installed as archbishop of Indianapolis on Dec. 3, 2012, Archbishop Tobin has been appointed as a member of the same Vatican congregation for which he served as secretary. In this position, he and other archbishops and cardinals from around the world give the congregation's leaders and Pope Francis guidance about religious life in the Church.

Archbishop Tobin recently spoke about the Year of Consecrated Life with *The Criterion*, reflecting on religious life both in central and southern Indiana and around the world.

The following is an edited version of that interview.

See VOCATIONS, page 11A

Pope will canonize Blessed Junipero Serra in Washington

ABOARD THE PAPAL FLIGHT FROM MANILA, PHILIPPINES (CNS)—Pope Francis said he plans to canonize Blessed Junipero Serra in Washington—part of his September trip to the U.S. that will



Blessed Junipero Serra

also take him to Philadelphia and New York.

Pope Francis made his remarks on Jan. 19, in an hour-long news conference with reporters accompanying him back to Rome from a weeklong trip to Asia.

Four days after announcing he would canonize Blessed Junipero in the U.S. in September, the pope said he wished he could do so in California, the mission field of the 18th-century Franciscan, but would not have time to travel there.

The pope said he planned instead to celebrate the canonization liturgy at the Basilica of the National Shrine of the Immaculate Conception, saying Washington would be a fitting location because a statue of Blessed Junipero stands in the U.S. Capitol.

The pope also confirmed he would visit the United Nations in New York. He had already announced his participation in the late-September World Meeting of Families in Philadelphia.

Asked about widespread speculation that he would visit the U.S.-Mexico border on the same trip, Pope Francis said "entering the United States by crossing the border from Mexico would be a beautiful thing, as a sign of brotherhood and of help to the immigrants." But he said making such a visit would raise expectations that he would visit Mexico's shrine of Our Lady of Guadalupe, and he joked that "war could break out" if he failed to do so.

"There will be time to go to Mexico later on," he said.

Catholic News Agency reported on a proposed schedule that U.S. and U.N. leaders have submitted to the Vatican. That schedule,

See SERRA, page 3A

Archdiocesan Catholics bid farewell to Bishop Coyne

By Sean Gallagher

Priests, deacons, seminarians, men and women religious and lay faithful from across central and southern Indiana gathered at SS. Peter and Paul Cathedral in Indianapolis on Jan. 14 to pray with and bid farewell to Bishop Christopher J. Coyne, whom Pope Francis named on Dec. 22, 2014, to lead the Diocese of Burlington, Vt.

The Evening Prayer liturgy in the cathedral took place four years to the day that Pope Benedict XVI named then-Father Coyne of the Archdiocese of Boston to serve as an auxiliary bishop for the Church in central and southern Indiana.

In remarks he made during the farewell liturgy, Bishop Coyne said he knew little about Indiana at the time of his appointment. He then listed several humorous things that he's learned about the Hoosier state in the four years since then—such as that "green beans cooked with lard and bacon were health food."

He concluded his list of the things he's learned about Indiana on a more heartfelt note.

"I had no idea how healthy and faith-filled the Catholic community of the Archdiocese of Indianapolis is,"

See COYNE, page 2A



Seminarian Michael Dedek, left, Father Todd Riebe and Father Patrick Beidelman joined the rest of the congregation at SS. Peter and Paul Cathedral in Indianapolis on Jan. 14 in giving a standing ovation to Bishop Christopher J. Coyne during an Evening Prayer liturgy in which Catholics across central and southern Indiana bid farewell to the former auxiliary bishop. Bishop Coyne will be formally installed on Jan. 29 as shepherd of the Diocese of Burlington, Vt. (Photo by Sean Gallagher)

COYNE

continued from page 1A

Bishop Coyne said, “how many good works of faith and charity you do every day, how you not only speak the Catholic faith but you live it, and how much hope there is for the future of this Catholic community. But I do know now. I do now because of all of you. Thank you.”

Bishop Coyne will be installed at 2 p.m. on Jan. 29 as the 10th bishop of Burlington at St. Joseph Co-Cathedral.

Father Todd Riebe, pastor of St. Mark the Evangelist Parish in Indianapolis, offered a homily during the liturgy in which he described Bishop Coyne as “a man who is immersed in God’s word, a man who ponders that word and then in plain-spoken and understandable ways invites us to walk together in living that word.”

He noted that soon after Bishop Coyne began his ministry in the archdiocese, he had to take on a much larger leadership role than expected after Archbishop Daniel M. Buechlein suffered a stroke.

“Bishop Coyne provided us a sense of peace, confidence and tranquility during a time of uncertainty and change, and for that he will forever have the gratitude of the presbyterate and the people of our archdiocese,” Father Riebe said.

Toward the end of his homily, Father Riebe recalled the Scripture reading for the liturgy from the Letter of St. James in which the saint exhorted his readers to “be doers of the word and not hearers only” (Jas 1:22). He also shifted his focus from the archdiocese to the Catholics of Vermont, whom Bishop Coyne has now been called to lead.

“May he be a shepherd to them, as he has been to us, after the image and likeness of the One who is the Good Shepherd,” Father Riebe said. “... We send Bishop Coyne forth with our gratitude for his being a ‘doer’ of the word among us, and asking God to equip him to be a good shepherd to all of the people of Vermont.”

Before concluding his homily, Father Riebe couldn’t help but mention Bishop Coyne’s devotion to the New England Patriots, who were to face the Indianapolis Colts in the American Football Conference Championship on Jan. 18 in Foxboro, Mass.

Father Riebe noted that Bishop Coyne would move to Burlington just before the game.

“God in his impeccable, perfect timing is ... sending this good man, this good bishop, to be with the people of his diocese just in time to be a source of consolation and comfort to them following that very important game,” said Father Riebe, drawing loud laughter throughout the cathedral.

Archbishop Joseph W. Tobin also mentioned

the much-awaited football game in his remarks.

“We gather tonight to say, ‘Thank you,’ and to promise to pray for our brother,” Archbishop Tobin said. “Yes, we’ll pray that he’s able to accept the outcome of what’s going to happen on Sunday. But we also pray for his ministry in Vermont.”

Those prayers were in all likelihood answered, given that the Patriots defeated the Colts 45-7 in the game and will now face the Seattle Seahawks in Super Bowl XLIX on Feb. 1 in Glendale, Ariz.

Archbishop Tobin noted that Bishop Coyne’s ministry will be challenging since Vermont has been shown in a recent survey to be the most unchurched state in the nation.

“Our brother is not going to have a whole lot of time for moonlight skiing,” Archbishop Tobin said. “He’s going to lead his people, the 128,000 members of the Diocese of Burlington, as missionary disciples in witnessing to the presence of God in our world, his saving love and the incredible hope we have in Jesus.”

Barb Ringwald was among the people who attended the liturgy and the reception that followed. The member of St. Elizabeth of Hungary Parish in Cambridge City said she was impressed with how Bishop Coyne connected with youths at the National Catholic Youth Conference, held in Indianapolis in 2011 and 2013. She has great hopes for him in his ministry in Vermont.

“I hope he’s met with open arms and kind of lights a spark,” said Ringwald, who has served her parish as its secretary and its youth minister. “It’s kind of despairing to hear that Vermont is one of the most unchurched states out there. If anyone can make a difference, I think he can. I think he’s got a very good chance and the willpower to do it.”

Carmelite Mother Anne Brackman, prioress of the Monastery of St. Joseph in Terre Haute, also attended the liturgy and reception along with several members of her community.

She promised that they would continue to pray for Bishop Coyne as he leaves the Church in central and southern Indiana for the Church in the Green Mountain State.

“Obviously, our prayers are going to follow him,” Mother Anne said. “We’re not going to abandon him, just because he’s moving. I think we’ve made a really deep friendship with him.”

(To view a photo gallery from the Jan. 14 Evening Prayer liturgy and reception, log on to www.CriterionOnline.com.) †



Archbishop Joseph W. Tobin embraces Bishop Christopher J. Coyne while presenting him with a gift during a Jan. 14 Evening Prayer liturgy in SS. Peter and Paul Cathedral in Indianapolis. (Photos by Sean Gallagher)



Members of the Carmelite Monastery of St. Joseph in Terre Haute joyfully greet Bishop Christopher J. Coyne on Jan. 14 during a reception at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis, which followed an Evening Prayer liturgy at the adjacent SS. Peter and Paul Cathedral. The liturgy and reception were a way for Catholics across central and southern Indiana to bid farewell to Bishop Coyne, who served as an auxiliary bishop in the archdiocese since 2011. On Jan. 29, he will be formally installed as the 10th bishop of Burlington, Vt.

Share stories of how faith has made a difference in your family

As the archdiocese and the Church prepare for the 2015 World Meeting of Families in Philadelphia in September, *The Criterion* is inviting our readers to share their stories of how their faith has made a difference in their families.

Let us know how your faith has deepened your relationships as a parent, a grandparent, a sibling, a son or a daughter.

Share with us the rituals and experiences of your faith that have helped to make your family

more Christ-centered.

Tell us a story of a time in your family when you have especially counted on your faith.

Please send your responses and your stories to assistant editor John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime number where you can be reached. †

Pope Francis' prayer intentions for February



- **Universal**— That prisoners, especially the young, may be able to rebuild lives of dignity.
- **Evangelization**— That married people who are separated may find welcome and support in the Christian community.

(To see Pope Francis' monthly intentions, go to www.ewtn.com/faith/papalPrayer.htm.) †

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Pope, at Mass with millions, tells Filipinos to protect the family

MANILA, Philippines (CNS)—Pope Francis told a crowd of an estimated 6 million gathered in a Manila park to protect the family “against insidious attacks and programs contrary to all that we hold true and sacred, all that is most beautiful and noble in our culture.”

The pope’s homily at the Jan. 18 Mass capped a wide-ranging trip to the Asian island nation. In the homily, Pope Francis reprised several other themes he had sounded during the four-day visit, including environmental problems, poverty and corruption.

Despite continuous rain, the congregation in Rizal Park began to assemble the night before the afternoon liturgy. Cardinal Luis Antonio Tagle of Manila canceled other Masses throughout the archdiocese to enhance turnout.

The government estimated total crowd size at 6 million-7 million people. According to the Vatican spokesman, Jesuit Father Federico Lombardi, that would be the largest number of people ever to gather to see a pope. A Mass with St. John Paul II in the same place 20 years earlier is believed to have drawn 4 million-5 million people, often described as the largest live crowd in history.

The Mass was celebrated on Santo Nino Day, or the feast of the Holy Child Jesus, one of the most popular feast days in the Philippines. Many of those who walked great distances down closed roads to get to Rizal Park held statues of Santo Nino.

For his final scheduled public talk in the country, Pope Francis stuck to his prepared English text and did not improvise in Spanish, as he had done at several emotional points during the visit. Yet his voice rose with emphasis during the passage about protecting the family.

Those words echoed his warning, during a Jan. 16 meeting with Filipino families, against “ideological colonization which tries to destroy the family” through the promotion of marriage redefinition and contraception in third world countries by governments and non-governmental



Pope Francis greets the crowd as he arrives to celebrate Mass in Rizal Park in Manila, Philippines, on Jan. 18. (CNS photo/Paul Haring)

agencies in industrialized countries.

In his homily, Pope Francis said Christians “need to see each child as a gift to be welcomed, cherished and protected. And we need to care for our young people, not allowing them to be robbed of hope and condemned to life on the streets.”

The pope praised the Philippines, whose population is more than 80 percent Catholic, as the “foremost Catholic country in Asia,” and said its people, millions of whom work abroad, are “called to be outstanding missionaries of the faith in Asia.”

Yet he warned the developing nation, one of Asia’s fastest-growing economies, against temptations of materialism, saying

the devil “hides his snares behind the appearance of sophistication, the allure of being modern, like everyone else. He distracts us with the promise of ephemeral pleasures, superficial pastimes. And so we squander our God-given gifts by tinkering with gadgets; we squander our money on gambling and drink.”

Pope Francis, who had urged a group of young people earlier in the day to address the challenge of climate change through dedication to the environment, told Mass-goers human sinfulness had “disfigured [the] natural beauty” of creation.

Other consequences of sin, the pope said, were “social structures which perpetuate poverty, ignorance and

corruption,” problems he had emphasized in his Jan. 16 speech at Manila’s presidential palace.

As Pope Francis left Manila for Rome on Jan. 19, large crowds of Filipinos gathered to bid him farewell, with youth groups performing traditional dances as his jet, dubbed “Shepherd One,” took off.

Cardinal Tagle encouraged the Catholics of the Philippines to reflect and then act on the pope’s message to them to love the poor and cherish children.

“Let us think about it,” Cardinal Tagle said. “Let us feel what we have thought about and then do—according to the impulse of the ideas and profound spiritual and pastoral challenges.” †

SERRA

continued from page 1A

which has not yet been approved, would have the pope arriving in Washington on the evening of Sept. 22; visiting the White House and celebrating Mass at the shrine on Sept. 23; and addressing a joint session of Congress on Sept. 24 before traveling to New York City to speak to the U.N. General Assembly on Sept. 25.

As previously announced, he would spend Sept. 26 and 27 in Philadelphia for the World Meeting of Families.

However, sources familiar with the trip planning have noted that plans submitted to the Vatican are not always approved, and Pope Francis’ comments about the canonization of Blessed Junipero indicated not all plans are finalized.

His Jan. 15 announcement on the plane from Sri Lanka to the Philippines surprised even the people who have been promoting the sainthood cause of Blessed Junipero.

The CNA interview with Archbishop Bernardito Auza, Vatican nuncio to the United Nations, said the Mass at the shrine “would be primarily for bishops, consecrated and religious men and women, seminarians and representatives from humanitarian and Catholic charitable organizations,” while Pope Francis said that is when he would canonize Blessed Junipero.

Pope Francis would be the first pope to address a joint session of Congress.

Helen Osman, secretary for communications at the U.S. Conference of Catholic Bishops, said it was “exciting

that the Holy Father has confirmed that he is visiting Washington, New York and Philadelphia. Plans are already underway to enable as many people as possible to participate, including through mass media. We are anticipating that the Vatican will be providing more details toward the end of February and are hoping that a final schedule can be announced soon afterward.”

She said media credentialing would open after the Vatican releases the schedule and would be coordinated through the USCCB Communications Department. In 2008, almost 6,000 media applications were processed for Pope Benedict XVI’s visit.

During his pontificate, St. John Paul II visited the United States seven times—two of which were fuel stopovers—making the country his most frequent foreign destination after his native Poland. He addressed the United Nations in 1979 and 1995; Blessed Paul VI did so in 1965, and Pope Benedict addressed the assembly in 2008, during his one visit as pope.

Pope Francis said he hoped to visit the Latin American countries of Bolivia, Ecuador and Paraguay in 2015, and Argentina, Chile and Uruguay in 2016. He also said he planned to visit two African countries—the Central African Republic and Uganda—in late 2015. He emphasized that all of those trips were still in the “hypothetical” planning stages. †

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Editorial

Christ is the way to achieve lasting peace in our hearts, in our world

"Blessed are the peacemakers for they shall be called sons of God" (Mt 5:9).

The Quakers have a saying, "There is no way to peace. Peace is the way." Catholic teaching supports this insight—provided we understand that it is the peace of Christ that is the way to achieve lasting peace in our hearts and in our world.

In the first volume of *Jesus of Nazareth*, Pope Emeritus Benedict XVI writes, "Peace aims at the overcoming of boundaries and at the renewal of the Earth through the peace that comes from God. The Earth belongs to all the children of God, but especially to those who are meek and humble of heart. The rich and the powerful attempt to control the land by any means at their disposal, including warfare and genocide, but, in the end, they will be unsuccessful."

For the 2015 World Day of Peace, Pope Francis issued a challenge to all Christians, and all people of good will, "to recognize every other person as a brother or sister with God-given dignity." Such recognition, the Holy Father says, will lead to peace.

Pope Francis also observes that when we recognize the dignity of others, we will feel compelled to work for an end to all that exploits and enslaves them, such as human trafficking, trade in migrants and prostitutes, exploitation, slave labor and the enslavement of women and children.

These are "a fatal running sore on the flesh of Christ," Pope Francis tells us. To address these assaults on the dignity of our sisters and brothers in all regions of the world—and here at home—we must do all that we can to assist victims and, at the same time, work for justice.

We begin each New Year with a fervent prayer for peace. We long for the world of tomorrow, the time when there will be no more discord among individuals, families, neighbors or nations. Having just celebrated the birth of the Prince of Peace, we hope that his coming will inspire us all to live differently.

We begin each New Year with the profound hope that we can set aside our jealousy, our fear, our desire for economic control and political domination, our aversion to strangers from foreign lands and our discomfort with those who are different from us. We pray for peace, forgetting that acceptance and forgiveness (the way of the meek, the way of Jesus Christ) is the only way to peace.

As Indianapolis Archbishop Joseph W. Tobin recently wrote, "True peace, the peace that lasts, happens when we work for justice. It is the product of the hard work of civilization, the rule of law and the right-ordering of social structures. Peace requires fairness, respect for human dignity and the refusal to take advantage of another's weakness."

The archbishop also writes that "Lasting peace—the kind that is more than a temporary ceasefire or a periodic break between hostile



Pope Francis releases a dove at the Sanctuary of Our Lady of the Rosary in Madhu, Sri Lanka, on Jan. 14. For the 2015 World Day of Peace, Pope Francis issued a challenge to all Christians, and all people of good will, "to recognize every other person as a brother or sister with God-given dignity." Such recognition, he says, will lead to peace. (CNS photo/Paul Haring)

actions—is the effect of charity. There is no real peace without forgiveness or without the willingness to sacrifice our individual or collective self-interest for the sake of genuine harmony. If we want peace, we must let go of our desire for revenge, and we must be willing to let old wounds heal through the saving grace of God's love."

We Christians believe that true and lasting peace comes only through the Son of God, our Lord Jesus Christ, who was sent into the world by his Father to be the ultimate peacemaker. Pope Benedict XVI reminds us that there is an essential connection between divine Sonship and the kingship of peace. That's why we recall each New Year the Lord's promise to David: "I will give peace and quiet to Israel in his days. ... He shall be my son, and I will be his father (1 Chr 22:9).

"Blessed are the peacemakers for they shall be called sons of God" (Mt 5:9). We become children of God when we are reconciled to him—through our baptism and our communion with him in and through the Church.

But as Pope Benedict reminds us, when we lose sight of God, through our blindness, selfishness and sin, "peace disintegrates and violence proliferates to a formerly unimaginable degree of cruelty. Only the man who is reconciled with God can also be reconciled and in harmony with himself, and only the man who is reconciled with God and with himself can establish peace around him and throughout the world."

There is no way to peace. Christ is the way. May we recognize every person in the world—no matter how different from us—as our brother or sister in Christ. And may this recognition lead to peace.

—Daniel Conway

Be Our Guest/John Garvey

Policing is not war

When a nation goes to war, it is a common practice to dehumanize the enemy. When I was a young man and World War II was still a recent memory, I spent time in Paris and Normandy. I



remember the vehemence with which French people my parents' age spoke about "les Boches," a disparaging term for Germans.

Americans held similar attitudes during that war. The U.S. Army

produced crude posters about how to identify "Japs."

Perhaps this kind of ethnic reductionism serves a purpose. When we ask people to make great sacrifices, as we do in wars, it helps to eliminate moral ambiguity. Wartime propaganda shows our side as good and the enemy as evil.

Sometimes, though, I wonder whether we aren't making the mistake of importing martial attitudes into the morally more complex work of policing. I don't just mean the use of military-style equipment, but the very idea of police work as a version of war.

President Lyndon Johnson declared a "war on crime" in 1966. President Richard Nixon declared a "war on drugs" in 1971. President George W. Bush declared a "war on terror" after 9/11. And as President Barack Obama winds down an overseas war, something the Department of Defense calls the "1033 program" is delivering billions in surplus military equipment to local police departments.

The thing is, the people of Ferguson, Mo.; Staten Island, N.Y.; and

Cleveland are not the enemy. A few are bad apples who belong in jail, but even they are not the enemy. They are citizens of the same community as the police. They don't wear uniforms that mark them as lawful combatants. Even when caught red-handed, they are entitled to due process of law.

This is why I worry about crime fighters becoming war fighters. It's also why I think African-Americans see more significance in the recent shootings than most whites do. Warriors take a different view of the people they are fighting. If we tell our police they are fighting a war, they are likely to act as soldiers generally do. They will design ways of identifying and dealing with the enemy.

In a world where we treat policing as war, race combined with youth and social class, maybe dress and attitude, can be the way police identify the enemy in certain neighborhoods. And because combatants in war are fair game, the cops could be just a bit quicker to draw and fire.

We can help the police by changing their way of thinking about the job. Policing is not war. It is harder because it entails a similar risk of death, but demands more deliberation and prudence.

On the battlefield, there are only two kinds of soldiers—the quick and the dead. On our city streets, we ask the men and women who keep us safe to pause over the trigger and make judgments one person at a time because the people they meet there, even the ones they suspect of crime, are not the enemy.

(John Garvey is the president of The Catholic University of America in Washington.) †

Be Our Guest/Fr. William Byron, S.J.

Gifts of peanuts and emeralds tell the story of a lasting marriage

Here's a story to assist your preparation for the September 2015 World Meeting of Families, which will welcome Pope Francis to Philadelphia and stimulate worldwide discussion of Catholic family values.

This is not a religious story nor were its principals, both Catholics, religious professionals. In fact, one was a playwright, the other an actress.

When the young newspaperman and aspiring playwright Charles MacArthur was courting (we would now call it "dating") the young actress, later to become known as the first lady of the American theater, Helen Hayes, he bought a bag of peanuts from a street vendor and, with a great flourish, handed the bag to her saying, "I wish they were emeralds."

Many years later, as he was dying, she came to his bedside one day, and he surprised her with an emerald bracelet saying, "I wish they were peanuts."

Helen Hayes and Charles MacArthur enjoyed a long and happy married life together, despite difficulties. And through it all, they managed to keep their values and valuables in perspective. They had their peanut days and their emerald days as they built a lasting marriage.

When I first heard that story, I thought it was just a beautiful legend, but I later had the opportunity to meet Helen Hayes personally and asked her if the story was true. She assured me that it was.

It says it all so neatly and well: how important it is to keep family values free of corrosive materialism. In our advanced, technologically sophisticated and affluent

society, there is poverty, of course, but there is also sufficient material abundance to constitute a threat to all families, even those of modest means, of becoming possessed by their possessions.

The virus of materialism can strike any marriage. Awareness of that possibility can function as protection of the marriage. And the experience of peanut days, not just during courtship and the early days of marriage, but later as well, can help strengthen the bonds of love between husband and wife, and between spouses and their children.

Even without the benefit of a deathbed perspective, the believing Catholic, the man or woman of the Beatitudes, can figure out what is really important in life and act accordingly.

In anticipation of the 2015 World Meeting of Families, a "preparatory catechesis" has been published under the title "Love Is Our Mission: The Family Fully Alive." It is hoped that all of us will read it and reflect on its lessons. It purports to explain "what Catholics believe about human purpose, marriage and the family," and it relates this belief in 10 chapters under the titles: "Created for Joy," "The Mission of Love," "The Meaning of Human Sexuality," "Two Become One," "Creating the Future," "All Love Bears Fruit," "Light in a Dark World," "A Home for the Wounded Heart," "Mother, Teacher, Family: The Nature and Role of the Church," and "Choosing Life."

It would be great if the discussion this document hopes to stimulate will generate a few more peanuts-and-emeralds stories that can inspire an outlook that will strengthen contemporary family life.

(Jesuit Father William Byron writes for Catholic News Service.) †

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REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Pray for an end to the unspeakable crime of abortion

In his apostolic exhortation, “*Evangelii Gaudium*” (“The Joy of the Gospel”), Pope Francis writes, “Among the vulnerable for whom the Church wishes to care with particular love and concern are unborn children, the most defenseless and innocent among us.” He laments that “nowadays efforts are made to deny the unborn their human dignity and to do with them whatever one pleases, taking their lives and passing laws preventing anyone from standing in the way of this.”

“Frequently, as a way of ridiculing the Church’s effort to defend their lives, attempts are made to present her position as ideological, obscurantist and conservative,” the pope says. “Yet this defense of unborn life is closely linked to the defense of each and every other human right.”

“It involves the conviction that a human being is always sacred and inviolable, in any situation and at every stage of development,” the Holy Father said. “Human beings are ends in themselves and never a means of resolving other problems. Once this conviction disappears, so do solid and lasting foundations for the defense of human rights, which would always be

subject to the passing whims of the powers that be” (#213).

We know that the decision to have an abortion is often tragic and painful. A woman who takes this desperate action is often under great duress, and is encouraged by social structures that are patently sinful.

As Pope Francis says, it is important to do more to “accompany women in very difficult situations, where abortion appears as a quick solution to their profound anguish, especially when the life developing within them is the result of rape or a situation of extreme poverty” (#214).

But the pope also makes it clear: “The Church cannot be expected to change her position on this question.” And he adds, “I want to be completely honest in this regard. This is not something subject to alleged reforms or ‘modernizations’ ” (#214).

As important as it is to always be merciful, compassionate and sensitive to the suffering of the individuals involved, we can never justify the deliberate killing of an unborn child no matter what the extenuating circumstances.

As St. John Paul II writes in his encyclical, “*Evangelium Vitae*”

“The Gospel of Life”), “Abortion is the deliberate and direct killing of a human being in the initial phase of his or her existence. The moral gravity of procured abortion is apparent in all its truth if we recognize we are dealing with murder, and in particular when we consider the specific elements involved. The one eliminated is a human being at the very beginning of life. No one more absolutely *innocent* could be imagined. In no way could this human being ever be considered an aggressor, much less an unjust aggressor. He or she is *weak*, defenseless, even to the point of lacking that minimal form of defense consisting in the poignant power of a newborn baby’s cries and tears. The unborn child is *totally entrusted* to the protection and care of the woman carrying him or her in the womb” (#58).

As individuals and as a society, our solemn obligation is to defend the innocent and helpless unborn child.

Sacred Scripture repeatedly affirms the value of human life, reminding us that “from their mother’s womb” all human beings belong to God, who searches and knows them and who forms them and knits them together with his own hands (Ps 139).

The deliberate killing of an innocent human being in his or her mother’s womb

is never permitted. “No circumstance, no purpose, no law whatsoever can ever make licit an act which is intrinsically illicit, since it is contrary to the Law of God which is written in every human heart, knowable by reason itself, and proclaimed by the Church” (“*Evangelium Vitae*,” #62).

“Given such a grave situation,” St. John Paul II writes, “we need now more than ever to have the courage to look the truth in the eye and to *call things by their proper name*, without yielding to convenient compromises or to the temptation of self-deception” (“*Evangelium Vitae*,” #58).

We must speak about this unspeakable crime. And we must use plain language—sensitively and compassionately, but without compromising the fundamental truth that all life is sacred from the moment of conception to the experience of natural death.

As we observe sadly yet another anniversary of the terrible anti-life decision by the U.S. Supreme Court in *Roe v. Wade*, let’s join Pope Francis, the entire Catholic community, and people of good will everywhere in praying, through the intercession of the Blessed Virgin Mary and all the saints, for an end to the unspeakable crime of abortion—now and always. †

Oremos por el abominable crimen del aborto

En su exhortación apostólica, “*Evangelii Gaudium*” (“La alegría del Evangelio”), el papa Francisco escribe: “Entre esos débiles, que la Iglesia quiere cuidar con predilección, están también los niños por nacer, que son los más indefensos e inocentes de todos.” Se lamenta de que “hoy se les quiere negar su dignidad humana en orden a hacer con ellos lo que se quiera, quitándoles la vida y promoviendo legislaciones para que nadie pueda impedirlo. Frecuentemente, para ridiculizar alegremente la defensa que la Iglesia hace de sus vidas, se procura presentar su postura como algo ideológico, obscurantista y conservador,” expresa el Papa. “Sin embargo, esta defensa de la vida por nacer está íntimamente ligada a la defensa de cualquier derecho humano. Supone la convicción de que un ser humano es siempre sagrado e inviolable, en cualquier situación y en cada etapa de su desarrollo,” comenta el Santo Padre. [Un ser humano] “Es un fin en sí mismo y nunca un medio para resolver otras dificultades. Si esta convicción cae, no quedan fundamentos sólidos y permanentes para defender los derechos humanos, que siempre estarían sometidos a conveniencias circunstanciales de los poderosos de turno” (#213). Sabemos que a menudo la decisión de practicarse un aborto es trágica y dolorosa. La mujer

que emprende esta acción desesperada, normalmente se encuentra bajo una enorme presión, alentada por estructuras sociales evidentemente pecaminosas.

Tal como expresa el papa Francisco, es importante hacer más que “acompañar adecuadamente a las mujeres que se encuentran en situaciones muy duras, donde el aborto se les presenta como una rápida solución a sus profundas angustias, particularmente cuando la vida que crece en ellas ha surgido como producto de una violación o en un contexto de extrema pobreza” (#214).

Pero el Papa realiza una importante aclaratoria: “no debe esperarse que la Iglesia cambie su postura sobre esta cuestión.” Y añade: “Quiero ser completamente honesto al respecto. Éste no es un asunto sujeto a supuestas reformas o ‘modernizaciones’ ” (#214).

Si bien es importante ser siempre misericordiosos, compasivos y sensibles ante el sufrimiento de todos los involucrados, jamás podemos justificar el asesinato deliberado de un niño que no ha nacido, independientemente de las circunstancias extremas.

Tal como escribió San Juan Pablo II en su encíclica “*Evangelium Vitae*” (“El Evangelio de la vida”): “El aborto procurado es la *eliminación deliberada y directa, como quiera que se realice, de un ser humano en la fase inicial de*

su existencia, que va de la concepción al nacimiento. La gravedad moral del aborto procurado se manifiesta en toda su verdad si se reconoce que se trata de un homicidio y, en particular, si se consideran las circunstancias específicas que lo cualifican. Quien se elimina es un ser humano que comienza a vivir, es decir, lo más inocente en absoluto que se pueda imaginar: ¡jamás podrá ser considerado un agresor, y menos aún un agresor injusto! Es *débil*, inerte, hasta el punto de estar privado incluso de aquella mínima forma de defensa que constituye la fuerza implorante de los gemidos y del llanto del recién nacido. Se halla *totalmente confiado* a la protección y al cuidado de la mujer que lo lleva en su seno” (#58).

Como personas y como sociedad, nuestra obligación solemne es defender al inocente y el niño indefenso que no ha nacido.

Las sagradas escrituras afirman repetidamente el valor de la vida humana y nos recuerdan que “desde el seno materno” todos los seres humanos pertenecen a Dios, quien los busca y los conoce desde el momento en que se están formando, y los entreteje con sus propias manos (Salmos 139).

El asesinato deliberado de un ser humano inocente dentro del vientre de su propia madre, es un acto que jamás será admisible. “Ninguna circunstancia,

ninguna finalidad, ninguna ley del mundo podrá jamás hacer lícito un acto que es intrínsecamente ilícito, por ser contrario a la Ley de Dios, escrita en el corazón de cada hombre, reconocible por la misma razón, y proclamada por la Iglesia” (“*Evangelium Vitae*,” #62).

“Ante una situación tan grave —expresa San Juan Pablo II— se requiere más que nunca el valor de mirar de frente a la verdad y de *llamar a las cosas por su nombre*, sin ceder a compromisos de conveniencia o a la tentación de autoengaño” (“*Evangelium Vitae*,” #58).

Debemos hablar acerca de este crimen abominable. Y debemos utilizar un lenguaje claro, que sea sensible y compasivo, pero que no ponga en riesgo la verdad fundamental de que toda la vida es sagrada, desde el momento de la concepción hasta la muerte natural.

Al cumplirse otro triste aniversario de la terrible decisión en contra de la vida tomada por la Corte Suprema de Estados Unidos, en el juicio *Roe v. Wade*, unámonos al papa Francisco, a toda la comunidad católica y a las personas de buena voluntad de todo el mundo en una oración para que, con la intercesión de la Virgen María y de todos los santos, se ponga fin al abominable crimen del aborto, hoy y para siempre.

Traducido por: Daniela Guanipa †

Events Calendar

January 23

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Charismatic Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-846-0705.

January 24

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession**, Mass, 12:10 p.m., procession following Mass. Information: faithful_citizens2016@gmail.com.

Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **"Bread Rising, Spirit Raising,"** Robyn Morton and Sister of Saint Joseph Paul Bernadette Bounk, instructors, 9 a.m.-5 p.m., \$100 per person, registration deadline Jan. 16. Information: 812-535-2932 or wvc@spsmw.org.

January 24-25

On WSPM 89.1 FM/WSQM 90.9 FM. **Faith in Action radio show, "Living Exceptions,"** Monica Kelsey, pro-life advocate, 4 p.m. Jan. 24, 9 a.m. Jan. 25; **"St. Joseph Institute for the Deaf,"** Karyl Davis and Carrie Tamminga, 10 a.m. Jan. 24, 9:30 a.m. Jan. 25.

January 25

St. Matthew the Apostle School, 4100 E. 56th St., Indianapolis. **Open house**, 1-3 p.m. Information: 317-251-3997, ext. 3913 or rsoblewski@saintmatt.org.

January 26-31

On WSPM 89.1 FM/WSQM 90.9 FM. **Faith in Action radio show, "Catholic Schools Week—Christ the King School,"** 10 a.m. Jan. 26 and 29, 4 p.m. Jan. 27 and 30, 9 a.m. Jan. 31; **"Catholic Schools Week—St. Maria Goretti School,"** 4 p.m. Jan. 26 and 29, 10 a.m. Jan. 27 and 30, 9:30 a.m. Jan. 31.

January 28

Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **"Nuno Felting Fabric Yardage,"** Debby Green, instructor, 1-4 p.m., \$100 per person, includes materials, registration deadline Jan. 25. Information: 812-535-2932 or wvc@spsmw.org.

St. Jude School, 5375 McFarland Road, Indianapolis. **Open House for Kindergarten 2015-16**, 12:30-2 p.m. Information: cschutz@sjsindy.org.

January 29

St. Barnabas Church, 8300 Rahke Road, Indianapolis. **Substance Abuse Ministry Recovery Mass**, Father Joseph Newton, celebrant, 7 p.m., refreshments following Mass. Information: jlebeau@archindy.org.

February 4

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-243-0777.

February 7

St. Michael the Archangel Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

Bravo Restaurant, 2658 Lake Circle Dr., Indianapolis. **Marriage on Tap, "Lent? Isn't Marriage Penance Enough?"** presented by Msgr. Joseph Schaedel, 7-9:30 p.m., \$35 per couple includes dinner and one drink ticket per person, register by Jan. 25 at

www.stluke.org. Information: Ramona, 317-258-2761.

Holy Family Parish, 815 W. Main St., Richmond. **Chocolate Fest and silent auction**, 5-8 p.m., \$10 adults advance sale, \$15 at the door, \$5 children 6-12, no charge for children under 6. Information: 765-935-2552 or chocolatefest2015@gmail.com.

February 8

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or acfdi2014@gmail.com.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

February 10

Sacred Heart Parish Hall, 1125 S. Meridian St., Indianapolis. **Euchre party**, seniors and retirees, 12:30 p.m. Information: 317-788-0522.

February 12

St. Mark the Evangelist Parish, Cenacle (house on parish grounds), Indianapolis. **Hope and Healing Survivors of**

Suicide support group, 7 p.m. Information: 317-851-8344.

Knights of Columbus Hall, 511 E. Thompson Road, Indianapolis. **Southside Catholic Business Professionals Breakfast Series**, speaker Pete Wojtowicz, Mass 7 a.m., breakfast and speaker following Mass, \$5 non-members, \$3 members. Information: Christy Wright, cmw_76_99@yahoo.com.

February 14

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors meeting**, 1 p.m., age 50 and over. Information: 317-784-4207.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **"Celebrate Romance in Marriage," dinner and dance**, 7 p.m., \$40 per couple. Information: 317-888-2861 or olgmarragementistry@gmail.com.

St. John Paul II Parish, St. Paul Campus, 216 Schellers Ave., Sellersburg. **"End-of-Life Decision Making and Care and Respect for Dying,"** presented by Fr. Tad Pacholczyk, director

of education and ethicist for the National Catholic Bioethics Center, Mass 9:30 a.m., talk will follow Mass. Information: 812-246-2252 or 502-345-0271.

Marian Inc. Ballroom, 1011 E. Saint Clair St., Indianapolis. **Dinner and Dueling Piano Show**, featuring pianists Liz Fohl and Andrew Witchger, sponsored by Tamarindo Foundation, \$50 per person, all welcome to 5 p.m. Mass at St. Mary Church, 311 N. New Jersey St. in Indianapolis. Information: Edie Witchger at 317-577-2694 or DinnerandPianos@gmail.com.

February 18

St. Luke the Apostle Parish, 7575 Holliday Drive East, Indianapolis. **Ash Wednesday, soup supper**, Mass, 5:30 p.m., soup supper, 6:30-7:15 p.m. Information: 317-259-4373, ext. 256 or decarlo@stluke.org.

February 19

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. †

Retreats and Programs

February 6

Benedict Inn Conference and Retreat Center, 1402 Southern Ave., Beech Grove. **Movie Night: Lilies of the Field**, Benedictine Sister Mary Luke Jones, facilitator, 6:30-9 p.m., \$10 per person. Information: 317-788-7581 or www.benedictinn.org.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Movie Night: Power of Myth**, 6:30-9 p.m., freewill offering. Information: 812-933-6437 or oldenburgfranciscancenter.org.

Mount Saint Francis Retreat Center, 101 Mt. St. Francis Drive, Mt. St. Francis. **First Friday devotions and lunch**, 11:45 a.m. Information: 812-923-8817 or retreats@mountsaintfrancis.org.

(For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.) †

Providence Cristo Rey High School hires new vice president of advancement

Nancy L. Martin, former senior vice president/sales manager of Fifth Third Bank, has joined Providence Cristo Rey High School (PCRHS) in Indianapolis as the vice president of institutional advancement.

In her position with PCRHS, Martin will be responsible for developing and retaining client relations, including partnerships for the school's Corporate Work Study program.

Martin, a board member of the Archdiocese of Indianapolis, Catholic Charities and the American Heart Association's Executive Leadership

Team for the Go Red Luncheon, has also served as a student mentor for Fifth Third Bank Young Banker's Club and Hamilton Southeastern High School's Academy of Finance.

Located near downtown Indianapolis, Providence Cristo Rey High School is a private, college-preparatory high school for students from families with limited financial means. Part of the national network of Cristo Rey schools, PCRHS combines rigorous classroom instruction with real-life corporate work study experiences for students by partnering with businesses and corporations in the Indianapolis area. †

Southside Catholic Business Professionals to host Inspirational Insights event on Mar. 12

Southside Catholic Business Professionals (SCBP)—a membership-based group promoting the Catholic faith, charitable giving and Christian business networking—will host its eighth annual Inspirational Insights speaker event at the Colts Complex, 7001 W. 56th St., in Indianapolis from 8:30-11 a.m. on Mar. 12.

The event features two keynote speakers: syndicated newspaper columnist Lori Borgman and Indianapolis businessman Danny O'Malia. During the event, Marian University president Dan Elsener will be honored as the Catholic

Person of the Year.

Attendance at this motivational, business networking event is available through corporate sponsorship of tables, available at various giving levels.

The SCBP is an association of businesses and professionals working together for the mutual benefit of its members and the Archdiocese of Indianapolis, and devoted to the support and development of Catholic education in the region, as well as other charitable causes.

For more information on this event, contact SCBP president Ben Brown at president@indyscbp.com. †

Archabbey Library Gallery hosts two-person art exhibit through Feb. 28

Saint Meinrad Archabbey Library Gallery, 200 Hill Drive, in St. Meinrad will host a two-person exhibit, "Adventures in Abstract Art," through Feb. 28.

Fabric artist Julia Sermersheim from Santa Claus, Ind., and Bob Zasadny, a sculptor from Princeton, Ind., will exhibit work in this show. Both are inspired by shapes, colors and textures, which they explore while searching for harmonious compositions.

Sermersheim uses fabric to build compelling images. Her work has been exhibited extensively in the region, including solo shows at the Columbus Learning Center in Columbus, and at Kentucky Wesleyan College in Owensboro, Ky.

Zasadny's work explores both the interrelationships of geometrical shapes

and voids, as well as the merging of fluid organic shapes with color and texture. He carves rigid polyurethane foam, which is then covered with fiberglass and given various surface treatments.

Zasadny has also exhibited widely in the region, including a solo show at the Dunn Gallery at Oakland City University in Oakland City, Ind. In 2014, his sculpture "Aerial Beauty" won the Keep Evansville Beautiful Airport Gateway Sculpture Competition.

The exhibit is free and open to the public. Those wishing to view the exhibit may want to arrive at least 30 minutes before closing time.

For library hours, call 812-357-6401 or 800-987-7311, or log on to the Archabbey Library's website at www.saintmeinrad.edu/library/hours/. †



Gifts to the Hermitage

At the Ave Maria Guild Christmas luncheon and meeting on Dec. 9, 2014, guild president Pat Ruth, left, presents Benedictine Sister Rebecca Fitterer with checks for \$4,800 and \$500 to the Capital Campaign to benefit St. Paul Hermitage in Beech Grove. (Submitted photo)



CATHOLIC SCHOOLS WEEK SUPPLEMENT

ARCHDIOCESE OF INDIANAPOLIS



Catholic schools mold students' spirits and minds to know, love and serve God

By Gina Fleming

As I consider the tremendous impact that Catholic education has had on individuals, families and entire communities, I am reminded of a poem entitled "Unity" (author unknown).

The first stanza reads, "I dreamed I stood in a studio and watched two sculptors there. The clay they used was a young child's mind, and they fashioned it with care."

The two referenced sculptors are the teacher and the parent. However, in Catholic schools, we would identify God as the master sculptor, and each of us as his apprentices.

Our Catholic schools are able to provide a unique foundation upon which these masterpieces are built, thanks to strong parent and Church investment, our holistic approach to teaching and learning, and our constant focus on learning about and living our Catholic faith.

But what does Catholic education "take"?

With 68 Catholic schools in the Archdiocese of Indianapolis, our educators take these beautiful children of God—beginning at three to four years of age—and develop readers, writers, scientists, historians, mathematicians and artists.

Catholic schools channel curiosity and energy while striving to empower learners to become advocates for themselves and others through Christian service and strong morals.

Our schools mold creative spirits and critical minds to form strong, well-rounded Christian men and women who serve as leaders committed to knowing, loving and serving God.

Catholic education takes young people and develops doctors, teachers, lawyers, business leaders, musicians, artists and scientists. Priests, deacons, and men and women religious spring from the work of our Catholic schools, as do dedicated spouses, mothers and fathers.

Catholic schools teach us how to align our choices to Gospel values through the study of Sacred Scripture,

Church traditions and infinite examples of our Catholic faith.

Catholic schools recognize the gifts with which each individual has been blessed and work collectively with parents and students to fully develop these gifts and glorify God.

The "Unity" poem concludes with, "And each agreed they would have failed if each had worked alone, for behind the teacher stood the school, and behind the parent, the home."

In our Catholic schools, God works through students, parents, teachers, staff, administrators and supporters to provide opportunities to deepen relationships with him, making future celebrations sweeter and hardships lighter.

Catholic schools do not limit the focus on student growth from ages 3 to 18, but instead use precious time with youth to prepare them for college, careers and most importantly, heaven.

With God's grace, Catholic schools take children and develop the masterpieces God created them to be. †

Students grow in service, leadership through Maley Foundation

By Natalie Hoefler

Two years ago, Christine Williams, principal of Holy Name of Jesus School in Beech Grove, decided she wanted to do less talking and have more action when it came to promoting the concept of service for the school's middle school students.

"I wanted something to remind [the students] of our larger purpose outside of what they see every day," she said. "Every day they're learning about our Catholic faith, but I wanted an opportunity for them to put it in action."

But where to begin, how to organize such an effort and how to help the students process their experience were a challenge.

Enter the Joseph Maley Foundation, a non-profit started in Indianapolis by St. Monica parishioners Vivian and John Maley. Their son, Joseph, died of leukemia at the age of 18 in 2008.

"Joseph was born with a lot of different disabilities," said Vivian. "Joseph had four brothers, so my husband and I were used to teaching others how to work with and accept others with disabilities."

In 1991, Vivian started a disabilities awareness program at St. Monica School in Indianapolis, where her four other boys were students. That program started as the launching point for the Joseph Maley Foundation in 2008.

In just six years, the foundation has grown to offer 11 different programs that range from raising disability awareness, to developing a spirit of servant leadership in youths, to serving families suffering from infant loss.

"We created a broad mission statement on purpose so as the foundation grew and more ideas came about, we could do other things that would serve children of all abilities and not focus just on children with disabilities," Vivian explained.

While the Joseph Maley Foundation offers its programs to any school, it started in Catholic schools and the word spread from there. The foundation recently added a few businesses to its list of clients.

Williams utilized the foundation's Service Day program to get the Holy Name middle school students active in serving others.

"They work with your culture and your vision," said Williams, who wanted the students to volunteer particularly at Catholic organizations.

The staff at the foundation found three Catholic nonprofits in the Indianapolis area—Anna's House, Hearts & Hands of Indiana, and the Society of St. Vincent de Paul. They then divided the students into three groups. Teachers and parents drove the groups to their assigned organization, where they spent half a day volunteering.

"When they came back, the leaders from the Joseph Maley Foundation led the kids through a reflection on the day," said Williams. "The kids loved it. They all left on a positive note."

She was so impressed with the outcome that she asked the Joseph Maley Foundation to organize a day of volunteering for the entire school, from pre-kindergarten through eighth grade.

"They designed a curriculum that included the academic standards for each grade, and had lessons that connected to the service project that students were doing, and were even able to tie service points into what the teachers were covering in their instructions," Williams said.

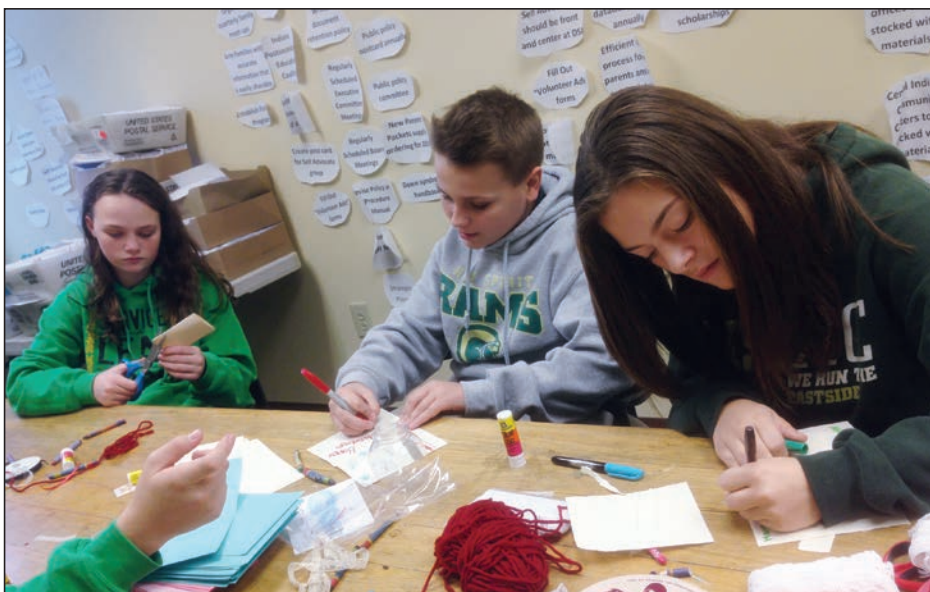
"It was a really neat initiative and incredible to see all of our students participate in service at the same time."

Not far away at Holy Spirit School, students for the last five years have participated in the Service Day program and other Joseph Maley Foundation programs to instill the values of service and leadership into the youths.

"Until students are actively engaged and actually seeing the places they're going and doing the work, they're not really going to understand service," said principal Rita Parsons. "By giving them that opportunity, you're empowering them to go on serving in the future."



Above, Holy Spirit School students decorate the Joseph Maley Foundation office for a Christmas party on Dec. 9, 2014, to be offered for an organization serving families in need. Students raised money to provide gifts which they purchased for the families. (Submitted photos)



Left, as part of a Joseph Maley Foundation Service Day activity, Holy Spirit students make Christmas cards on Nov. 13, 2014, for members and families of Down Syndrome Indiana.

"We're seeing [Holy Spirit graduates] in high school becoming involved in service, going to St. Vincent de Paul on Saturdays or joining their high school service club. They take initiative now because they know what it's like to pay it forward, and they know service makes them feel good."

Students from Holy Spirit have also become involved in the foundation's disabilities awareness programs, including Disabilities Awareness Week and the Kids on the Block puppet troupe, which puts on puppet shows at schools to teach children about disabilities.

"With the Kids on the Block program, the kids went out for a week of training during the summer," Parsons explained. "It really developed the leadership of the students. They had to create and build the stage, know their roles, act out their parts, then lead a question-and-answer session. And it's all done by the students."

Both disabilities awareness and leadership are outcomes of the foundation's Disabilities Week program as well, said Amy Moran, a counselor at Holy Spirit

School who helped coordinate the program.

"The most amazing thing of that week is not only awareness, but how friends and peers come to the help of the students who have been assigned a disability," she said. "Kids will ask, 'Can I eat lunch with you? How can I help you?' It's fabulous to see them step up as the leaders and role models we know they can be."

As with Williams of Holy Name School, Parsons has seen graduates of Holy Spirit School continue with volunteering. One graduate now serves on the Joseph Maley Foundation Junior Board.

That one graduate is how Vivian Maley sees the foundation working: "One little bit at a time, making the world a better place," she said.

"The Joseph Maley Foundation is a continuation of Joseph's legacy. We're all about planting seeds and growing miracles."

(For more information about the Joseph Maley Foundation, log on to www.josephmaley.org.) †

Students' special "Soup in a Jar" helps to nourish needy families



Fourth-grade students Jack Bryant and Sophia Denison of Holy Family School in New Albany help to create "soup in a jar" to benefit families in need. (Submitted photo)

By John Shaughnessy

For 20 years, Amy Huber and Kim Huff have helped their fourth-grade students at Holy Family School in New Albany add a special touch of warmth to the lives of families during the holiday season.

It's all part of an effort that is called "Soup in a Jar."

"Parent volunteers come in the Tuesday before Thanksgiving and help the students make 'Soup in a Jar' to raise money for the less fortunate," Huber says. "The children bring in their orders of soup, and the money they raise goes to buy food and Christmas gifts for needy families. Holy Family's cafeteria is warmed with not only soup but the sheer joy of making someone else's Christmas

extra special."

The experience provides a satisfying feeling for the students, too.

"It is important to help others because it makes you feel good about yourself," says Presley Kirk. "When you do this, God is very happy, and you are following God's rules."

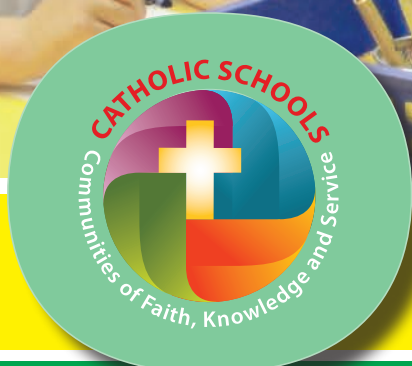
Fourth-grader Brantley Whitlock adds, "It is nice to help others because it is the way Jesus taught us."

Huber sees a long-lasting benefit to "Soup in a Jar" for her students.

"They are brought together to give thanks for everything they have and to touch the hearts of other families. By participating in this service project, their faith is also strengthened, and they are shown that anyone can make a difference." †



2



reasons to celebrate Catholic schools in the archdiocese

By John Shaughnessy

1 Bishop Chatard High School in Indianapolis was one of 71 Catholic schools in the country and just three in Indiana to be named a 2014 School of Excellence by the Catholic Education Honor Roll—a recognition for schools that are “marked by the integration of Catholic identity throughout all aspects of their programs and excellence in academics.”

2 Jenny Lents of St. Louis School in Batesville is one of nine elementary school teachers in the country who has been chosen to receive the 2015 Distinguished Teacher Award from the National Catholic Educational Association.

3 In 2014 ratings by the Indiana Department of Education, 59 of the 67 Catholic schools in the archdiocese received either an “A” or “B” grade—and 21 schools improved their ratings since 2013.

4 At the Celebrating Catholic School Values Awards event in Indianapolis on Nov. 5, it was announced that a record \$6.1 million had been raised in 2014 to help children in the archdiocese receive a Catholic education.

5 The girls’ volleyball team of Our Lady of Providence Jr./Sr. High School in Clarksville won their second straight Class 2A state championship.

6 Cathedral High School in Indianapolis won the Class 5A state championship in football, tying Bishop Chatard High School in Indianapolis with a record 12 state championships in the sport.

7 Patricia Mattingly of Providence High School was named the winner of the Class 2A Mental Attitude Award for girls’ volleyball, recognizing her mental attitude, scholarship, leadership and athletic ability.

8 Jared Thomas of Cathedral High School was honored for those same qualities when he was selected as the winner of the Class 5A Mental Attitude Award for football.

9 Rebekah Israel of Father Michael Shawe Memorial Jr./Sr. High School in Madison earned a first-place finish in the National Youth Engineering Challenge in September in West Lafayette, Ind.

10 In his 49th year of teaching at Roncalli High School in Indianapolis, James Ratliff received national recognition for the fact that his students have won an annual national architectural design competition 10 times in the past 18 years.

11 During the past five years, enrollment in Catholic schools across the archdiocese has increased from slightly more than 22,000 students in 2009-10 to nearly 24,000 students in 2014-15.

12 Ninety-seven percent of Catholic high schools students in the archdiocese graduated.

13 Based upon his impact on his players and the community during his 37 years of coaching football at Father Thomas Seccina Memorial High School in Indianapolis, Ott Hurrel became the first Indiana coach to receive the national Power of Influence Award from the American Football Coaches Association and American Football Coaches Foundation.

14 Bill Hicks, longtime speech and debate teacher and coach at Brebeuf Jesuit Preparatory School in Indianapolis, became only the third person since 1925 to earn the National Speech and Debate Association’s “Distinguished Service Plaque—Eleventh Honors.”

15 St. Thomas Aquinas School in Indianapolis won the Teamwork Champions Award in the elementary school competition of the Third Annual Indy VEX Robotics Championship in Indianapolis in November.

16 Ed Tinder, longtime executive director of the Catholic Youth Organization (CYO) for the archdiocese, received the 2014 National Catholic Youth Ministry Award, recognizing his efforts “to enforce the idea that CYO coaches are youth ministers while challenging them to teach and model Gospel values for their players.”

17 The St. Roch Junior Spell Bowl Team of Indianapolis earned their third straight state title in the Indiana Association of School Principals Spell Bowl State Championship. The team correctly spelled 69 of a possible 72 words.

18 A senior at Cardinal Ritter Jr./Sr. High School in Indianapolis, Sarah Bacon earned three national titles during the U.S. Junior National Diving Championships in August.

19 Roncalli High School’s board of directors is one of five boards from across the country that has been selected to receive the 2015 Outstanding Board Award from the National Catholic Educational Association.

20 More than 95 percent of Catholic high school graduates in the archdiocese went on to college. †

Seeds of faith blossom, bear fruit at Holy Cross Central School

By Sean Gallagher

For many years, Father Christopher Wadelton has had the heart of a missionary. It has led him on many occasions to minister to the poor in Honduras in Central America.

Now he serves as pastor of St. Philip Neri Parish in Indianapolis. One of the ministries of the parish is Holy Cross Central School, which is also part of the archdiocese's Mother Theodore Catholic Academies.

In being present to the some 250 students enrolled there, Father Wadelton, school principal Ruth Hittel and its teachers have all found a mission field close to home.

Nearly all of Holy Cross' students live at or below the poverty level. More than half are not being raised by their biological mother and father. Most are being raised by single parents or grandparents. About half are Catholic and half not Catholic.

Many seeds of faith have been planted in this mission field, and they are starting to bear great fruit.

Over the years, Hittel said that a small handful of students would annually ask to come into the full communion of the Church.

That increased to about 35 students during the 2013-14 academic year.

Hittel said that this spike was not the result of any formal evangelization program. Instead, she credits the increase to the good example of the Catholic teachers on staff at Holy Cross, where 17 of the 20 faculty members are Catholic, and the enthusiasm of Father Wadelton.

This positive, faith-filled environment, combined with the brokenness that many of the students experience in their families and social situations, affected many of the students in their journey of faith.

"The students find Holy Cross as a stabilizing factor in their lives," Hittel said. "The school and the Church are literally their rock and one place of safety. ... By coming into the Church, the children find one more ray of hope, for some in a near hopeless future."

One of those students is Savannah Lee, a sixth-grader at the time she was received into the Church last year. She enjoyed coming into the Church with so many other students from the school, but she understood that it was her decision alone.

"When they were getting baptized, it was peaceful," Savannah said. "I felt like they had that peace."

"I wanted to be baptized because I was in a Catholic school and I wanted to have



Savannah Lee, a seventh-grade student at Holy Cross Central School in Indianapolis, kneels on Jan. 12 in Holy Cross Church, which is adjacent to the school. She was received into the full communion of the Church last year along with more than 30 other students in the school, which is a part of the archdiocese's Mother Theodore Catholic Academies. (Photo by Sean Gallagher)

that religion. I chose to do it, and I like it."

Katie Loudon is Holy Cross' second-grade teacher. She also helped form the other students to be received into the Church last year and is working with about 30 students during this academic year.

"The kids won't say it out loud like in a lunch table conversation, but it's something that they're wanting," said Loudon, a graduate of Marian University in Indianapolis. "It kind of just grows and expands [within them]. And it's not just the bandwagon thing to do. It's like, 'If he can do that, then that's something that I can do, too.'"

Hittel attended a Catholic school as a youth when nearly all the students were Catholic. She started her career as an educator in a similar situation.

She now appreciates ministering as an administrator of a Catholic school where many of the students do not share her faith—at least at first.

"Working with children who were not raised as Catholics, but who have embraced the faith because of what they're living every day when they're at school, is fabulous," Hittel said.

"Nobody's telling them that they have to receive the sacraments. They are choosing it. That's what's beautiful."

On the day when many of the students were baptized last year, one young girl at the last moment did not have a godparent available for the sacrament.

Hittel stepped up and offered to play that important role in the young student's life of faith.

"I went over and said, 'Would you do me the honor of allowing me to be your godmother?'" Hittel recalled. "The next thing you knew, her mom was in tears. Since then, I've brought the girl to church on several Sundays because that's one of my jobs as her godmother."

Holy Cross is doing things to encourage all the students and their families to come to Sunday Mass at Holy Cross Church. They call it "Pack the Lord's House," and it is scheduled about four times a year.

"We're hoping to create that habit and make a big deal out of coming to church on Sunday," Hittel said. "If we get them once a quarter, well now let's try twice a quarter."

Those who asked to be received into the Church were given a card that they

were to have signed by the priest who celebrated the weekly Sunday Mass that they attended.

Being an example of faith and a person whom the students can ask about the faith is why Father Wadelton likes to visit Holy Cross on a regular basis, in addition to celebrating Mass for the school community.

"Evangelization was definitely a big part of why I like being in the school, both for the Catholic kids and the non-Catholic kids," he said. "It's an opportunity for them to ask questions and for me to be with their inquisitive minds."

Father Wadelton hopes that the faith that he, Hittel and the teachers at Holy Cross have helped pass on to the students there will continue to grow in the years to come.

"I hope that they will maintain that enthusiasm," Father Wadelton said. "Most of them are old enough that they recognize the enthusiasm, and it's fresh enough that when they really need to rely on their faith in high school and college, that enthusiasm is still going to be there. They'll be comforted by their faith in times of need." †

A child's song captures essence of Catholic education for teacher



Kim Higdon's smile reflects the joy she gets from working with her students to praise God through music. (Submitted photo)

By John Shaughnessy

As a music teacher at St. Barnabas School in Indianapolis, Kim Higdon believes that "one of the greatest joys in life is singing praises to God through hymns and liturgical music." Higdon has also come to understand that her greatest rewards as a teacher often come unexpectedly.

"It is so important for me to connect with my students one on one," she says. "My first year at St. Barnabas, I had a first grader named Helen who rarely spoke to anyone. When it was her turn, she would sing alone in the tiniest voice imaginable, with barely a whisper coming from her lips. She would sing along in class looking down at her lap with her lips

barely moving.

"Helen remained quite shy until around third grade. One day when I asked for a volunteer to sing, I caught Helen looking at me eagerly. Even though she hadn't raised her hand, I asked her if she would like to give it a try. She nodded and stood up and faced her class.

"As I began to play my guitar softly, out came this sweet, pitch-perfect, gentle voice singing, 'When I feel afraid, think I've lost my way, still You're there, right beside me.' The class exploded into applause as Helen smiled shyly and took her seat. In subsequent years, Helen volunteered to sing psalm verses at Mass, sang a duet in her eighth grade Christmas program, and performed a major solo in the Spring Musical.

"Rewards are there every day." †

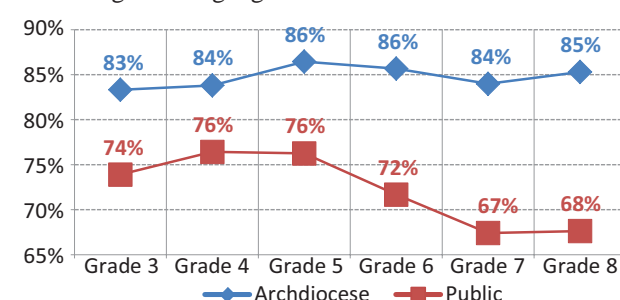
12 reasons to choose Catholic schools

The National Catholic Educational Association offers "A Dozen Reasons to Choose Catholic Schools":

1. We offer an education that combines Catholic faith and teachings with academic excellence.
2. We partner with parents in the faith formation of their children.
3. We set high standards for student achievement and help them succeed.
4. We provide a balanced academic curriculum that integrates faith, culture and life.
5. We use technology effectively to enhance education.
6. We instill in students the value of service to others.
7. We teach children respect of self and others.
8. We emphasize moral development and self-discipline.
9. We prepare students to be productive citizens and future leaders.
10. We have a 99 percent high school graduation rate; 85 percent of our graduates go to college.
11. We cultivate a faculty and staff of people who are dedicated, caring and effective.
12. We provide a safe and welcoming environment for all. †

Spring 2014 ISTEP+

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CYO SPORTS

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ARCHDIOCESE
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The Church in Central and Southern Indiana

Digital tablets bring change, opportunity to Catholic schools

By Sean Gallagher

BATESVILLE—Digital technology keeps advancing at a quick pace in society, and administrators and teachers in Catholic schools across central and southern Indiana are working hard to find the best way to use these devices in teaching their students.

St. Louis School in Batesville was the first elementary school in the archdiocese to have all its students use Apple iPads—a device which was initially launched only in 2010—in all their classes and for homework.

In the year and a half that the digital tablets have been used in the Batesville Deanery school, they have transformed the way that teachers gauge students' learning.

In the past, St. Louis eighth-grade teacher Jenny Lents graded tests or quizzes by students at home, gathered all the scores on her own to see how the entire class was doing and then a day or so later could adjust her lesson plans to meet the needs of individual learners.

Lents says, however, that iPads, give her “immediate feedback” when students answer on their iPads questions projected onto a screen in the classroom. She receives their answers as soon as they enter them.

“Then I can go immediately in and help the kids that need more help,” she said. “Or if it’s the whole group not understanding something, then I can go back and reinforce that. It has saved me a ton of time.”

Mary McCoy, assistant superintendent of schools in the archdiocese’s Office of Catholic Education, said that the data on student learning in the past was more “summative,” collected at the end of chapters, in quizzes or tests. Now, she says, it is more “formative,” being gathered on a daily basis in ordinary classroom interaction.

“They’re constantly seeing what those students need or don’t need,” McCoy said. “They’re able to adjust their lessons, right there on the spot.”

St. Louis fourth-grade teacher Jill Hollins says that the digital devices have brought about a greater interaction between her and her students.

For example, they may have in the past been given a worksheet on which they would write down the meaning of vocabulary words. Now, on the iPads, students write a sentence with the words and either draw a picture or find a photo online to go with it. Each student’s page for each vocabulary word is then projected onto a screen in the classroom.

“When they use paper and pencil, a lot of times they’re just thinking, ‘I just want to get this done,’” Hollins said. “I think they take more interest and care more about their work with the iPad.”

Jessica Emil, director of technology at St. Louis, said that putting tablets in the hands of children starting in kindergarten isn’t as groundbreaking as it might seem since they have grown up around touch-screen devices.

“They’re very much digital learners, more so for kindergartners through the fourth grade than the sixth through eighth grades,” Emil said. “They’ve never not had a touch screen in their lives.”

“It’s more fun to learn with the iPads,”

said fourth-grader Evelyn Storms. “And I kind of learn faster with the iPad.”

Recognizing the advantages of using digital devices that children have grown up with in their instruction is one thing. Making it financially possible is another.

St. Louis School was able in large part to put iPads in the hands of its nearly 350 students through a \$125,000 grant it received from the Batesville-based John A. Hillenbrand Foundation.

Initially purchasing the iPads may be a big cost. But maintaining the use of them over the course of several years seemed to be a challenge, according to St. Louis principal Chad Mueller.

He noted a study that estimated that, over the course of an academic year, 20 percent of tablets used in a school would be broken and need to be replaced.

Given St. Louis’ enrollment, that would have been about 70 iPads. Parents and local business leaders on a study committee thought that this would make the initiative unfeasible.

“I kept saying to this group, ‘I cannot see our kids breaking 70 of the machines,’” Mueller said. “It became a joke. But at the end of last year, we had seven that were broken.”

He thinks that this fact is indicative of the Catholic identity of the school, and the way it and the parents who enroll their children there form them to be good stewards.

“It shows the type of kids that attend Catholic schools,” Mueller said.

Instilling Gospel values through the use of iPads at St. Louis also means that filters are installed in their Internet browsers, social media websites are not available and that the only apps the students may download to the devices are those directly related to instruction. The school also has a “digital citizenship” committee that helps parents and students to be safe and use good values online.

Lents and her students also used the iPads on the first feast of St. John Paul II last October to learn more about the recently canonized pontiff.

“I had the kids within five minutes find 20 interesting facts about him [online],” she said. “Then we shared it as a class on their iPads.”

Using tablets to deliver instruction has also made it possible for some schools in central and southern Indiana to continue the educational process even on days when winter weather forces schools to close.

Our Lady of Providence Jr./Sr. High School in Clarksville is one school in the archdiocese that has received approval from the Indiana Department of Education to use the “virtual option” during such closures.

On such days, teachers have to post lessons and assignments online by 9 a.m. and have to be available either through text messaging, e-mail or by phone during regular school hours to answer students’ questions.

Providence has developed its own iPad application—PHS iTeach—on which students can access assignments. Teachers at the New Albany Deanery school also have the capability to post videos of instruction online, and to hold online video meetings with students on closure days.

The virtual option can potentially bring more consistency to a students’ educational experience. In the 2013-14



A sixth grade student at St. Louis School in Batesville works on a graphics design project on an iPad in an arts class. (Submitted photo)



Light from an iPad screen shines on Lydia Gigrich, left, an eighth grade student at St. Louis School in Batesville on Jan. 8. The Batesville Deanery school is a year and a half into having all of its students use iPads in its classrooms and for homework assignments. Sitting next to Lydia is eighth grader Alex Greers. (Photo by Sean Gallagher)

academic year, which included many severe winter storms, Providence was closed on nine days and had to make up seven of those days during other planned vacation periods.

“The whole point is that it allows instruction to continue instead of having stops and starts,” said Providence principal Mindy Ernstberger.

Providence put the virtual option to the test for the first time last November when the school was closed after a snowstorm passed through southern Indiana.

Ashlyn Edwards, a senior at Providence, told her school’s online newsletter she liked how the virtual option worked.

“It was a useful experience because I still got all my lessons, but I could do them at my own leisure and get my work done at my pace,” she said. “I believe it is a better alternative to snow days because ... it makes the schedule more definite because it eliminates the question of whether we

will really have days off or whether we will have to come in as a snow make-up day.”

Other schools in the archdiocese that have been approved for the virtual option include Cardinal Ritter Jr./Sr. High School and Brebeuf Jesuit Preparatory School, both in Indianapolis.

Leaders at St. Louis School in Batesville did not seek approval for the virtual option because they felt that elementary school students need more face-to-face time with teachers than those in high schools.

Ernstberger also recognizes the importance of the classroom experience. She said that Providence won’t always use the virtual option when they have to be closed because of inclement weather.

“We want to keep our options open,” she said. “If we have a really bad winter and we feel like we’ve had too many days off in a row, we want to be able to make decisions that would still be in the best interests of our students’ instruction.” †

Motto of ‘live for Jesus’ helps teacher to shape her faith with children

By John Shaughnessy



Teacher Jenny Lents takes advantage of every opportunity to share her faith with her students.

As part of their morning ritual, the students and staff members at St. Louis School in Batesville say these words, “Live for Jesus, love others, and learn.”

As a teacher there, Jenny Lents had the opportunity to live that motto in a special way when the school hosted several junior high school exchange students from China.

“The students had very limited exposure to Christianity,” Lents recalls. “As part of my language arts class, I have a writing workshop day each week where students may choose a topic of their own to write about. As I was conferencing with my young authors, one of the Chinese students, Ann, told me that she wanted to know more about ‘him’ as she pointed to the crucifix hanging

on my wall.

“I knew this was possibly a once-in-a-lifetime opportunity for Ann, so I quickly said a silent prayer to the Holy Spirit for guidance and began to share the Good News with her. She smiled and began to write about Jesus.

“This was so rewarding for me because it was an open opportunity to witness for Jesus and plant some seeds of faith. As a Catholic educator, you hope you are planting seeds of faith in your students every day, and that your students are receptive to it, but you don’t always get to openly see the difference you are making.

“This was a chance that reaffirmed that what I do every day matters. It energized me to work even harder for Jesus, the Master Teacher, in word and action.” †

HOW CAN I POSSIBLY AFFORD CATHOLIC SCHOOL?

Understanding Tax Credit Scholarships and Indiana School Vouchers

TAX CREDIT SCHOLARSHIPS

What are Tax Credit Scholarships?

The Indiana Tax Credit Scholarship Program provides scholarship support to families who want to enroll their children in the Catholic school of their choice. Qualifying students in grades K-12 can receive a minimum of a \$500 Tax Credit Scholarship.

Who qualifies for a Tax Credit Scholarship?

- A student whose family meets the income eligibility guidelines for the Federal Free and Reduced Lunch Program (see chart on page 10B), AND
- A student who is coming to a Catholic school after attending at least one year (two semesters) in an Indiana public school, AND/OR
- A student who is enrolled in an eligible Catholic school.

Why should I apply now?

If your family qualifies for assistance, but you do not apply when your child first enters school, you may lose the opportunity for a Voucher or Tax Credit Scholarship for the next 12-13 years. Current Catholic school students CAN receive a Tax Credit Scholarship, making them eligible for a Voucher the following year.

How do I apply for a Tax Credit Scholarship?

1. To see how much tuition assistance you are eligible for, first register at your Catholic school of choice.
2. To apply for funding, visit www.i4qed.org/sgo.

INDIANA SCHOOL VOUCHERS

What is an Indiana School Voucher?

A Voucher is a state-funded scholarship that helps cover the cost of tuition at a private school. Qualifying students in grades K-8 can receive a maximum of \$4,800 per school year. High school students can receive up to 90% of the local per-student state funding amount.

Who qualifies for a Voucher?

- A student whose family meets the income eligibility guidelines for Federal Free and Reduced Lunch Program (see chart on page 10B), AND
- A student in grades K-12 who is coming to a Catholic school after attending at least one year (two semesters) in an Indiana public school, AND/OR
- A sibling received a Tax Credit Scholarship or Voucher, AND/OR
- A sibling living in an "F" school area, AND/OR
- A current Catholic school student in grades K-12 who has received a Tax Credit Scholarship in a prior year.

Why should I apply now?

If your family qualifies for assistance, but you do not apply when your child first enters school, you may lose the opportunity for a Voucher or Tax Credit Scholarship for the next 12-13 years. Students enrolled in a Catholic school CAN receive a Tax Credit Scholarship, making them eligible for a Voucher the following year.

How do I apply for a Voucher?

1. To see how much tuition assistance you are eligible for, first register at your Catholic school of choice.
2. To apply for funding, visit www.doe.in.gov/choice.



archindy.org/schools

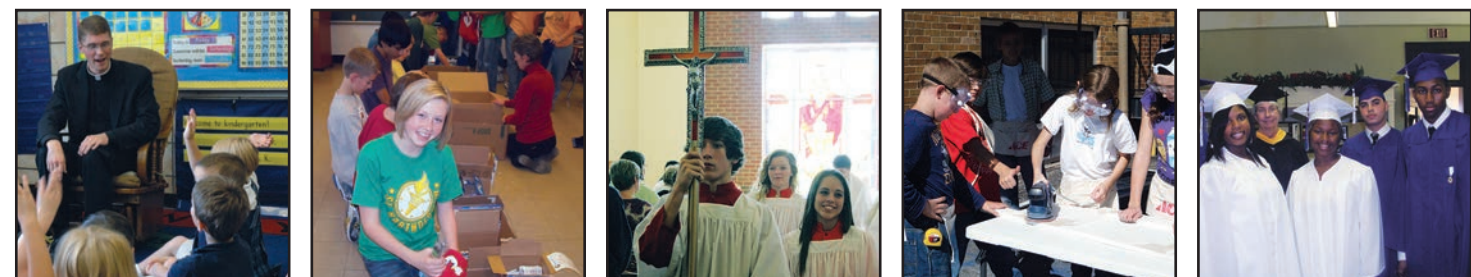
WHAT AM I ELIGIBLE FOR?

See the chart on page 10B to see if you qualify for Tax Credit Scholarships and Vouchers





ARCHDIOCESE OF INDIANAPOLIS Catholic Schools

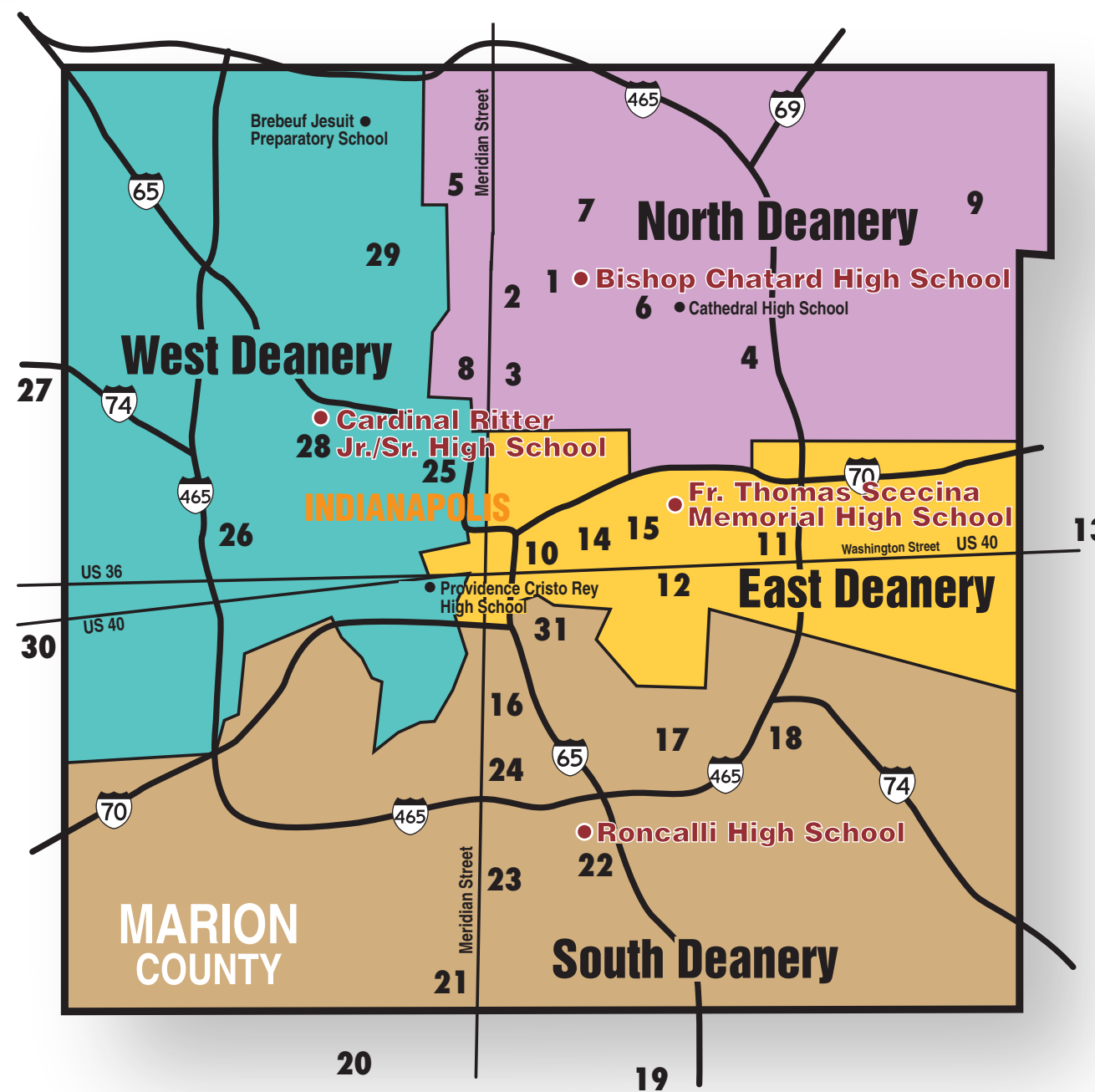


DEANERY SCHOOLS

Batesville Deanery Aurora St. Mary of the Immaculate Conception School (K-8) 211 Fourth St. Aurora, IN 47001 812-926-1558 Batesville St. Louis School (K-8) 17 St. Louis Place Batesville, IN 47006 812-934-3310 Greensburg St. Mary School (P-6) 1331 E. Hunter Robbins Way Greensburg, IN 47240 812-663-2804 Lawrenceburg St. Lawrence School (K-8) 524 Walnut St. Lawrenceburg, IN 47025 812-537-3690 New Alsace St. Paul School (P-6) 9788 N. Dearborn Road Guilford, IN 47022 812-623-2631 Shelbyville St. Joseph School (P-5) 127 E. Broadway Shelbyville, IN 46176 317-398-4202 Sunman St. Nicholas School (P-8) 6459 E. St. Nicholas Drive Sunman, IN 47041 812-623-2348	Bloomington Deanery Bedford St. Vincent de Paul School (P-8) 923 18th St. Bedford, IN 47421 812-279-2540 Bloomington St. Charles Borromeo School (P-8) 2224 E. Third St. Bloomington, IN 47401 812-336-5853 Connersville Deanery Brookville St. Michael School (K-8) P. O. Box J, 275 High St. Brookville, IN 47012 765-647-4961 Connersville St. Gabriel School (P-6) 224 W. Ninth St. Connersville, IN 47331 765-825-7951 Richmond Seton Catholic High School (7-12) 233 S. 5th St. Richmond, IN 47374 765-965-6956 St. Elizabeth Ann Seton School (P-6) 801 W. Main St. Richmond, IN 47374 765-962-4877 Rushville St. Mary School (P-6) 226 E. Fifth St. Rushville, IN 46173 765-932-3639	New Albany Deanery Clarksville Our Lady of Providence Jr./Sr. High School (7-12) Clarksville, IN 47129 812-945-2538 St. Anthony of Padua School (P-8) 320 N. Sherwood Ave. Clarksville, IN 47129 812-282-2144 Corydon St. Joseph School (P-6) 512 N. Mulberry St. Corydon, IN 47112 812-738-4549 Floyds Knobs St. Mary-of-the-Knobs School (P-6) 3033 Martin Road Floyds Knobs, IN 47119 812-923-1630 Jeffersonville Sacred Heart School (P-8) 1842 E. Eighth St. Jeffersonville, IN 47130 812-283-3123 New Albany Holy Family School (P-8) 217 W. Daisy Lane New Albany, IN 47150 812-944-6090 Our Lady of Perpetual Help School (P-8) 1752 Scheller Lane New Albany, IN 47150 812-944-7676	Sellersburg St. Paul School (P-6) 105 St. Paul St. Sellersburg, IN 47172 812-246-3266 Seymour Deanery Columbus St. Bartholomew School (P-8) 1306 27th St. Columbus, IN 47201 812-372-6830 Franklin St. Rose of Lima School (P-8) 114 Lancelot Drive Franklin, IN 46131 317-738-3451 Madison Father Michael Shave Memorial Jr./Sr. High School (7-12) 201 W. State St. Madison, IN 47250 812-273-2150 Pope John XXIII School (P-6) 221 W. State St. Madison, IN 47250 812-273-3957 North Vernon St. Mary School (K-8) 209 Washington St. North Vernon, IN 47265 812-346-3445 Seymour St. Ambrose School (P-8) 301 S. Chestnut St. Seymour, IN 47274 812-522-3522	Terre Haute Deanery Terre Haute St. Patrick School (P-8) 449 S. 19th St. Terre Haute, IN 47803 812-232-2157 Private High School Oldenburg Oldenburg Academy of the Immaculate Conception (9-12) 1 Twister Circle P.O. Box 200 Oldenburg, IN 47036 812-934-4440
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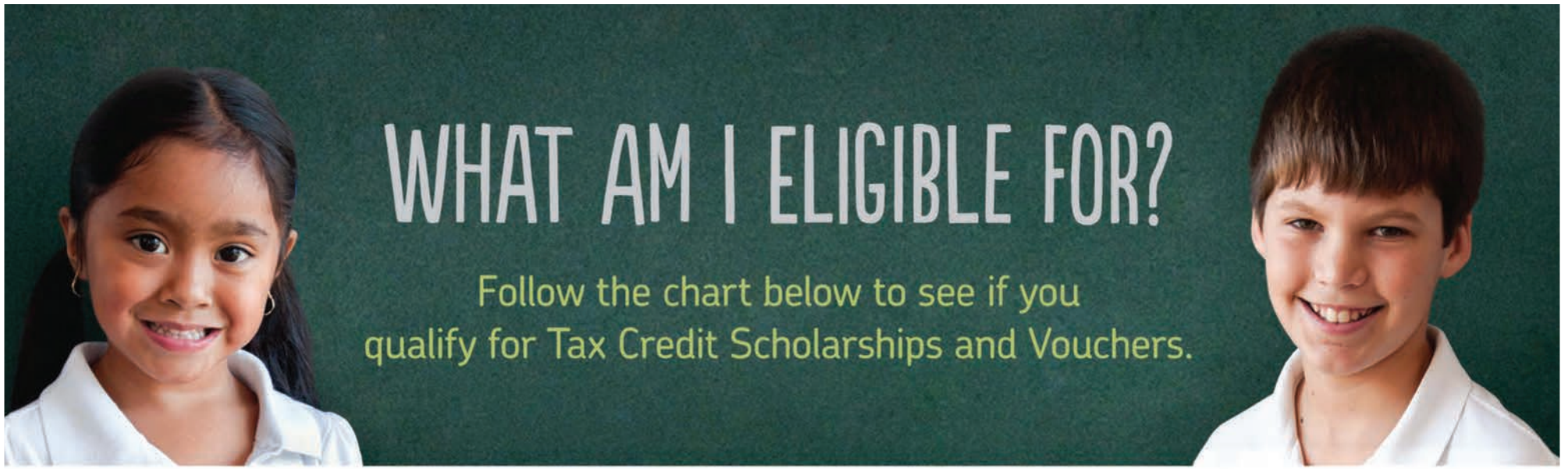
GREATER INDIANAPOLIS



GREATER INDIANAPOLIS DEANERY SCHOOLS

Indianapolis North Deanery • Bishop Chatard High School (9-12) 5885 N. Crittenden Ave. Indianapolis, IN 46220 317-251-1451 1. Christ the King School (K-8) 5858 N. Crittenden Ave. Indianapolis, IN 46220 317-257-9366 2. Immaculate Heart of Mary School (K-8) 317 E. 57th St. Indianapolis, IN 46220 317-255-5468 3. St. Joan of Arc School (P-8) 500 E. 42nd St. Indianapolis, IN 46205 317-283-1518 4. St. Lawrence School (P-8) 6950 E. 46th St. Indianapolis, IN 46226 317-543-4923 5. St. Luke School (K-8) 7650 N. Illinois St. Indianapolis, IN 46260 317-255-3912 6. St. Matthew School (K-8) 4100 E. 56th St. Indianapolis, IN 46220 317-251-3997	7. St. Pius X School (K-8) 7200 Sarto Drive Indianapolis, IN 46240 317-466-3361 8. St. Thomas Aquinas School (K-8) 4600 N. Illinois St. Indianapolis, IN 46208 317-255-6244 9. St. Simon the Apostle School (P-8) 8155 Oaklandon Road Indianapolis, IN 46236 317-826-6000 Indianapolis East Deanery • Father Thomas Scecina Memorial High School (9-12) 5000 Nowland Ave. Indianapolis, IN 46201 317-356-6377 10. Holy Cross Central School (P-8) * 125 N. Oriental St. Indianapolis, IN 46202 317-638-9068 11. Holy Spirit School (P-8) 7241 E. 10th St. Indianapolis, IN 46219 317-352-1243 12. Our Lady of Lourdes School (P-8) 30 S. Downey St. Indianapolis, IN 46219 317-357-3316 13. St. Michael School (P-8) 515 Jefferson Blvd. Greenfield, IN 46140 317-462-6380 14. St. Philip Neri School (P-8) * 545 N. Eastern Ave. Indianapolis, IN 46201 317-636-0134 15. St. Therese of the Infant Jesus/Little Flower School (P-8) 1401 N. Bosart Ave. Indianapolis, IN 46201 317-353-2282 Indianapolis South Deanery • Roncalli High School (9-12) 3300 Prague Road Indianapolis, IN 46227 317-787-8277 16. Central Catholic School (K-8) * 1155 E. Cameron St. Indianapolis, IN 46203 317-783-7759 17. Holy Name School (P-8) 21 N. 17th Ave. Beech Grove, IN 46107 317-784-9078	18. Nativity of Our Lord Jesus Christ School (P-8) 3310 S. Meadow Drive Indianapolis, IN 46239 317-357-1459 19. Our Lady of the Greenwood School (P-8) 399 S. Meridian St. Greenwood, IN 46143 317-881-1300 20. SS. Francis and Clare School (P-8) 5901 Olive Branch Road Greenwood, IN 46143 317-215-2826 21. St. Barnabas School (K-8) 8300 Rakhe Road Indianapolis, IN 46217 317-881-7422 22. St. Jude School (K-8) 5375 McFarland Road Indianapolis, IN 46227 317-784-6828 23. St. Mark the Evangelist School (K-8) 541 E. Edgewood Ave. Indianapolis, IN 46227 317-786-4013 24. St. Roch School (P-8) 3603 S. Meridian St. Indianapolis, IN 46227 317-784-9144	Indianapolis West Deanery • Cardinal Ritter Jr./Sr. High School (7-12) 3360 W. 30th St. Indianapolis, IN 46222 317-924-4333 25. Holy Angels School (P-6) * 2822 Dr. Martin Luther King Jr. St. Indianapolis, IN 46208 317-926-5211 26. St. Christopher School (P-6) 5335 W. 16th St. Indianapolis, IN 46224 317-241-6314 27. St. Malachy School (K-8) 330 N. Green St. Brownsburg, IN 46112 317-852-2242 28. St. Michael-St. Gabriel Archangels School (K-8) 3352 W. 30th St. Indianapolis, IN 46222 317-926-0516 29. St. Monica School (K-8) 6131 N. Michigan Road Indianapolis, IN 46222 317-255-7153 30. St. Susanna School (P-8) 1212 E. Main St. Plainfield, IN 46168 317-839-3713	Private Schools 31. Lumen Christi Catholic School (K-12) 580 E. Stevens St. Indianapolis, IN 46203 317-632-3174 • Brebeuf Jesuit Preparatory School (9-12) 2801 W. 86th St. Indianapolis, IN 46268 317-524-7128 • Cathedral High School (9-12) 5225 E. 56th St. Indianapolis, IN 46226 317-542-1481 • Providence Cristo Rey High School (9-12) 75 N. Belleview Place Indianapolis, IN 46222 317-860-1000
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* Mother Theodore Catholic Academies (Consortium)



My child is enrolled at a Catholic school.

I meet these eligibility requirements:

- Indiana resident
- My family is between 100% and 200% of the Federal Free and Reduced Lunch Income Level (see chart).

TAX CREDIT SCHOLARSHIP

INCOME ELIGIBILITY LEVELS FOR INDIANA VOUCHERS AND TAX CREDIT SCHOLARSHIPS			
	100% of Reduced Lunch Eligibility	150% of Reduced Lunch Eligibility	200% of Reduced Lunch Eligibility
Number of Persons in Household	Annual household income limit for a 90% Indiana Voucher	Annual household income limit for a 50% Indiana Voucher	Annual household income limit for a Tax Credit Scholarship (or 50% Indiana Voucher)*
1	\$21,590	\$32,385	\$43,179
2	\$29,101	\$43,651	\$58,201
3	\$36,612	\$54,918	\$73,223
4	\$44,123	\$66,184	\$88,245
5	\$51,634	\$77,451	\$103,267
6	\$59,145	\$88,717	\$118,289
7	\$66,656	\$99,984	\$133,311
8	\$74,167	\$111,250	\$148,333

Number includes all adults in household

NOTE: a 90% voucher scholarship is the lesser of the tuition and fees charged by the Catholic school or up to \$4,800 in grades K-8 and more for grades 9-12. A 50% voucher is half of a 90% voucher. Income levels are determined in accordance with verification rules at www.doe.in.gov/choice.

*A family at between 150 and 200% of Reduced Lunch Eligibility may be eligible for a 50% voucher if the student received a voucher for 2013-2014 OR if the student has a disability requiring special education.

I'm moving my child in grades K-12 to a Catholic school from a public school.

I meet these eligibility requirements:

- Indiana resident
- Apply before September 1, 2015
- My child attended public school the previous year (two semesters) OR received a Tax Credit Scholarship, or Voucher, the previous school year.

AND one of the following:

My family is between 150% and 200% of the Federal Free and Reduced Lunch Income Level (see chart).

My family is at 150% or below, of the Federal Free and Reduced Lunch Income Level (see chart).

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Letters tells story of bond between students and seniors

By John Shaughnessy

Lilly Boring and her fellow eighth-grade students couldn't hide their excitement as they waited for their special guests to arrive.

For months, the students at St. Rose of Lima School in Franklin had been exchanging pen-pal letters and photographs with residents of Morning Pointe, an assisted-living home in the same community. The connection turned to anticipation when the students' religion teacher, Lynne O'Brien, told them that some of the residents would be coming to the school for lunch in November.

"We couldn't wait," Lilly recalls. "The day finally arrived, and we all had a blast. Only eight residents were able to come, and my pen pal was not one of them. However, it was still special to see how excited everyone was when they arrived to school. We all talked and had a great time. I sat with my friend, Brooklyn, and her pen pal, Margaret. Even though Margaret was not my pen pal, she kissed me and treated me like I was hers. It was amazing."

Lilly had the same feeling when she saw the interaction between other students and residents.

"One of the other pen pals, Johna Mae, sat down and was joined by my good friend, Valerie. Johna Mae started crying, and Valerie was concerned. 'I'm just so happy I finally get to meet you,' Johna Mae said. She gave Valerie a hug. Valerie

found out that Johna Mae recently had a stroke, but she didn't want Valerie to worry so Johna Mae waited until Valerie could see she was OK."

After lunch and a few hours of hugs and conversation, the special guests had to leave—but not before a memorable goodbye.

"My eighth-grade class lined up at the door and cheered as they filed out the door," Lilly says. "They smiled and gave us high-fives. One of the pen pals said, 'This is the best send-off I've ever had.' They couldn't have looked any happier. They all waved from the bus until they couldn't see us anymore. The entire day was so special."

Another special moment came when Lilly met her pen pal, Betty, a few weeks later.

"I met her when we went to play volleyball at Morning Pointe on a Saturday afternoon," Lilly says. "I found out she has Alzheimer's and doesn't remember writing to me. Mrs. O'Brien told me that someone told her that Alzheimer's patients often do not remember what happened to them that day or who they talked to. But they do remember how they feel.

"She told me Betty wouldn't remember why, but she would feel happy that night when she went to bed. That was enough for me. It makes me and my classmates feel good to know that we are spreading God's love to these special friends." †



Lilly Boring of St. Rose of Lima School in Franklin gets a kiss on the cheek from Margaret Rainey. The two became friends through a pen-pal program between students at the school and residents of a nearby assisted-living community. (Submitted Photo)

Voucher program leads to more students in Catholic high schools

By Natalie Hoefler

When the Indiana state voucher program, now called the Indiana Choice Scholarship Program, went into effect on July 1, 2011, there was an expectation that Catholic school enrollments would rise.

The numbers did not disappoint.

Last November during the Celebrating Catholic School Values Awards event, archdiocesan superintendent of Catholic schools Gina Fleming announced that Catholic high schools in the archdiocese saw an increase of more than 600 students between last school year and this school year alone.

The Criterion spoke with two school presidents—Philip Kahn of Prince of Peace Catholic Schools in Madison and Joe Therber of Father Thomas Scecina Memorial High School in Indianapolis—to get their take on the voucher program's impact on school enrollment and on the effects the growth is having on their schools.

'Great for our school and our families'

On the banks of the Ohio River hugging a bend in the state's natural southern boundary lies the town of Madison, population approximately 12,000.

Despite the town's smaller size, says school president Philip Kahn, Father Michael Shawe Memorial Jr./Sr. High School has benefitted from the voucher program, growing from a student enrollment of 150 during the 2009-10 school year to 177 students this school year. That's a 16 percent increase over a five-year span.

The increase hasn't raised issues of space and staffing yet, he says.

"We had room to grow, so we have reorganized a few of the teachers and their responsibilities, but haven't had to add more positions at the high school level," he says.

But the increase of students at Pope John XXIII Elementary School, over which Kahn is also president, resulted in the addition of four new elementary level teacher positions.

"I think down the road that [increase in student enrollment at the elementary level] is going to have us looking seriously about adding more teachers or faculty members at the high school," he says.

In addition to the state voucher program, Kahn

attributes part of the reason for the growing student enrollment at Shawe Memorial to the rollout of a new



Philip Kahn

marketing plan that happened to coincide with the creation of the voucher program. Six years ago, the school adopted a principal/president model of administration. As president, Kahn is able to focus his attention on marketing and promoting the schools.

"Marketing has been a big help because we have more time to get the word out and follow up with those who express an interest," he explains. "But obviously the voucher program opened the door

to more families who might have been interested."

With the school drawing from "seven or eight counties and students living as far as 30, 40 minutes away," says Kahn, the voucher program helps to attract more families than just those residing in Madison.

"The Choice Scholarship Program has been a wonderful opportunity that has enabled so many different families to get a high quality Catholic education that maybe weren't able to do it before," says Kahn. "It's been great for our school and our families."

'God's blessing on the school'

For more than 60 years, Father Thomas Scecina Memorial High School has served as the archdiocesan high school for the Indianapolis East Deanery.

In the last five years, enrollment has grown by 104 students, equating to a 33 percent increase in student population.

While Scecina president Joseph Therber primarily attributes the growth to "God's blessing on the school," he acknowledges the impact of the Choice Scholarship Program, as well as alumni support, ongoing facility improvements and strong relationships with deanery- and other local schools.

Therber specifically credits the voucher program for the increasing diversity within the student population.

"I think the voucher program has increased the number of Latino and African-American students," he says. "You

can go in our hallways and see the kind of diversity you expect in our city, in New York, in other parts of the country."

He estimates that about 60 percent of Scecina's students are Caucasian, followed by Latinos, African-Americans, Asians and other ethnicities.

"From a racial and ethnic point of view, we think that's a really healthy situation in which to go to school," Therber says. "That [diversity] gives our students the opportunity to be exposed to the real world, to prepare them for college and life."



Joseph Therber

With diversity come challenges—good challenges involving personal growth, says Therber.

"I think when you have an increase [in enrollment] that is also an increase in diversity, it gives us a great opportunity to live the mission of our Church and improve the future health of our community," he says. "The students have a rich array of backgrounds and academic interests. That whole cultural expansion is a good thing."

But with such diversity comes the challenge to "teachers, counselors, coaches and administrators to become more responsible and connect with a student body that has life interests, academic interests and different backgrounds that are always expanding," he admits.

The increase in student enrollment has also led to the hiring of more teachers, new class offerings, and expanding student and counseling services.

As Therber looks to the future, he sees continued growth for Scecina's student enrollment. That growth, he says, is "not just for numbers' sake.

"We are very committed to growth that is intentional, that can be managed for the good of the school environment and the quality of school programs."

Whether through the voucher program or other means, there is one benefit that reigns supreme, says Therber.

"When your enrollment grows by 33 percent, you've got more [youths] attending Mass every week and receiving the benefits of getting Catholic theology every day of their high school career." †

Message of Christ's victory guides teacher to help students in tough times

By John Shaughnessy

Matt Hollowell stood in front of his first period classroom, struggling to find the words to help his students—and himself—deal with the heartbreak of one of the most shocking mass killings at a school in the United States.

Less than 24 hours earlier, a lone gunman walked into the Sandy Hook Elementary School in Newton, Connecticut, on Dec. 14, 2012, and killed 20 students and six adult staff members before shooting himself.

As a math and physics teacher at Cardinal Ritter Jr./Sr. High School in Indianapolis, Hollowell always starts his classes with some kind of prayer, but he felt at a loss of

what to say or pray that morning until, he believes, God provided the words for him.

"I told my students that as sad as the events were that took place just the day before, the thing that comforts me is that the battle between good and evil had already been fought and won 2,000 years ago when Jesus allowed himself to be crucified," Hollowell recalls.

"From that moment on, there will never be any doubt that good is the ultimate victor. I then concluded my brief reflection by reading one of the Gospel accounts of the resurrection of Jesus."

From that heartbreaking day came one of the most rewarding teaching experiences for Hollowell—the

2014 recipient of the Saint Theodora Guerin Excellence in Education Award, the highest honor for a Catholic educator in the archdiocese.

"Five months later, on the last day of school, I came back in my room, once all the students had left for home, to find a card sitting on my desk," he says.

"Upon opening the card, I read an extremely thoughtful thank-you note from a student who was in that first period class. The student concluded her note by writing, 'I will never forget the lesson you taught us by saying that evil was defeated by good over 2,000 years ago when Jesus died on the cross. Thank you for sharing that with us. It made everything so much better for me that day.'" †

Robotics teams overcome challenges to become champs

By John Shaughnessy

Jose Garcia jumped from his seat. Garrett Johnson leaped into the air. And that was just the beginning of the fun for the two high school freshmen as they joined in the celebration of a championship that didn't seem possible just three days earlier.

On the Thursday evening before the Third Annual Indy VEX Robotics Championship in November, Jose and Garrett were part of the frustrated robotics team at Providence Cristo Rey High School in Indianapolis—a team that watched in disappointment as three sets of gears on their robot snapped.

And yet here they were on Sunday evening—after three days of testing, improvising and fine-tuning under pressure—jumping with joy.

Just seconds earlier, it had been announced that the alliance formed between their team, the team from Bishop Chatard High School in Indianapolis and the team from Irvington Preparatory Academy in Indianapolis had just won the VEX Tournament Champion award.

Suddenly, four months of designing and programming a robot led to some unforgettable human reactions.

"I was in the air," Garrett recalled. "I was jumping around and yelling."

Jose smiled and added, "When I saw we won, I just jumped out of my seat. The feeling I had was just amazing."

Garrett chimed in again, "To be honest, it was surprising. We stuck together, we conquered our problems, and we went out and showed it. We were able to work together to get the most out of our robots."

Seeing that persistence in the Providence Cristo Rey team members was just as satisfying as seeing them hold the championship trophy, said the team's



Members of the robotics team at Providence Cristo Rey High School in Indianapolis fine-tune their robot during the Robotics Championship in November. Andrew Watkins, left, Garrett Johnson, Jose Garcia and Armon Badgett are in the forefront while Ajay Pandya is partially hidden in the back. (Submitted photo)

three coaches—Jon Osborn, Elaine Grant and Anna Sluka.

"What's so special is that we spent 12 hours on Saturday and 13 hours on Sunday at the competition, and the kids didn't crack," Sluka said. "They kept their focus, and they kept their attitude together."

That approach made the four months of planning and preparation worthwhile for Jose, Garrett and the other members of the Providence Cristo Rey robotics team: Armon Badgett, Kaylyn Hicks,

Ajay Pandya and Andrew Watkins.

That approach was also shared by the 27 members of the Bishop Chatard robotics team, including the four students who created the robot that competed during the city championship: Joe Bormann, Jackson Frederick, Thomas Horlander and Jacob Pletcher.

"Winning the alliance championship was a validation of all of the hard work and planning that our kids have put into their robots," said Amanda Horan, who

coaches the Bishop Chatard robotics team with Gary Pritts. "It gave our entire team confidence and motivation."

Both teams know the joy of a championship—and the joy of the journey.

"It's just amazing," Jose said. "You get to spend time with your friends. And you not only get to direct a robot but build it, design it and program it. We all cooperated in what we had to do. If somebody needed help, we would all be there for each other." †

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Unlikely journey leads teacher to find her destiny

By John Shaughnessy

Considering the way that she met her husband, it's understandable that Amaranta Kemple believes in destiny and the power of the Holy Spirit.

Now a pre-school and Spanish teacher at St. Mary School in Rushville, Kemple was living in her native Mexico 16 years ago when her work had her traveling to the small town of Morelia on a crowded bus.

"I was really upset that I was going to this small town when all my friends were going to Mexico City," she recalls.

Yet during the bus trip, she sat next to a man from the United States who was headed to that same small town for two weeks to learn Spanish. And their enjoyable conversation on the bus kept evolving into something more and more interesting as they kept running into each other during those two weeks.

"After that, we talked on the phone and visited each other. We talked on the phone for a whole year. We decided it was going to be cheaper to get married than to pay the phone bill," she says with a laugh about her relationship with her husband Joseph.

Then she turns serious, "I think the Holy Spirit put me on that bus. That was my destiny."

Kemple also believes it is her destiny to be a Catholic school teacher—another journey that has been marked with some interesting twists.

For the first five years of their marriage, the Kemples lived in Michigan. Eleven years ago, Joseph knew he needed to return to his hometown of Rushville to care for his mother, a widow who has Parkinson's disease. Searching for a pre-school at the time for their daughter Clara, Amaranta didn't find the right one until she stopped by St. Mary School in Rushville.

Soon, everything fell into place.

"We met people, we joined the Church, and when Clara was in first grade, I volunteered in her classroom once a week," Kemple says. "I asked if I could teach them Spanish. Then I was hired as the pre-school teacher, and I continued teaching Spanish as well."

The school became a home for Clara and her sister, Sofia. It also became a home for their mother.

"As a mother, I love that my kids are safe in school. As a teacher, I love that we can talk about Jesus," she says. "The kids behave very well, and they're kind. We're like a big family. You always see kids helping other kids, teachers helping kids, and kids helping teachers. I love that when someone is having a bad day, we can stop and say, 'Hey, let's pray about that.' And we can help each other."

Kemple also strives to help her students—especially her pre-schoolers—understand that their lives and the world are full of possibilities.

"As a teacher, I want them to know that the world is open for them. That's why I teach Spanish. I want them to know there are no limits, that people around the world love Jesus. I don't want my students to be just good. I want them to be *outstanding*. I love when they say, 'We're outstanding!' That's a big word for a little pre-schooler. We teach that Jesus is our leader, and they can be good leaders, too."

Besides being a teacher, Kemple also serves St. Mary School in another leadership role—as the president of the parent-teacher organization.

"I like to do things for the school. The school has done so much for my children. And I have to give back to St. Mary's for that. Being the president of the PTA helps me give back in another way."

She also gives by sharing her faith with the non-Catholic students at



Amaranta Kemple strives to help her students at St. Mary School in Rushville understand that their lives and the world are full of possibilities. (Submitted photo)

the school.

"We have so many non-Catholic students. When we take them to church, it's the first time for many of them. Just to see the joy in their lives is so amazing."

So is the commitment that Kemple has to the school and the parish, says Sherri Kirschner, principal of St. Mary School.

"Without her being here, we wouldn't be able to offer Spanish to our students," Kirschner says. "She also does a great job in communicating with our Hispanic families. And she tutors them after school if they need it."

"She's also our PTA president, she's on the school's safety team, and she helps out with Sunday school. That says how much she believes in what St. Mary's gives to

our students, and how she wants to make it as best as possible for her children and all children."

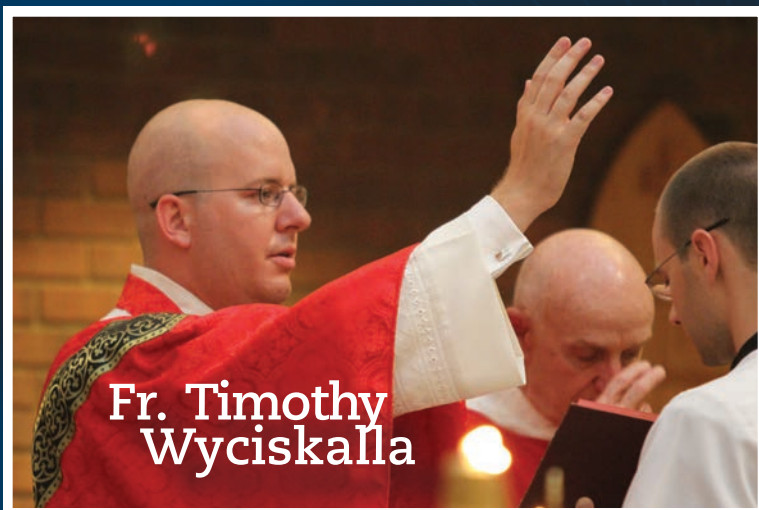
Kemple just sees everything she does as a reflection of finding her destiny.

"I remember growing up thinking, 'What's my talent?' I'd watch those talent shows and wonder if I had one. Now, I know my talent is teaching. You can share so much with children, teach them so much, and learn so much from them."

"I have learned from them that I can have fun. I've learned that I can sit down and color with them for 15 minutes and have a conversation with them. We talk about their feelings and their life."

"I've learned from them to enjoy my life." †

Roncalli Salutes Our Newly Ordained Priests



Fr. Timothy Wyciskalla



Fr. Benjamin Syberg

On June 7, 2014 two Roncalli alumni, Benjamin Syberg R'06 and Tim Wyciskalla R'06, affirmed their call to the priesthood and were ordained priests by Archbishop Joseph W. Tobin.

Father Syberg will serve as the new Associate Pastor at St. Barnabas, and Father Wyciskalla will serve as the new Associate Pastor at St. Malachy, in Brownsburg.

Congratulations and thank you for your devotion to our Catholic faith.



Celebrating Catholic Schools Week

Teacher strives to launch interest of students in science

By Christa Hoyland
Special to The Criterion

CLARKSVILLE —Laura Swessel has worked with top engineers around the world and as a mission controller for satellite launches. She also has a patent on a fuel gauge for a satellite.

With those accomplishments, a bachelor's degree in aerospace engineering from the Massachusetts Institute of Technology (MIT) and a master's degree in mechanical engineering from the New Jersey Institute of Technology, she could work at a top engineering firm.

But Swessel chooses to teach junior high science and high school Earth/space science and physics at Our Lady of Providence Jr./Sr. High School in Clarksville.

She came to the school in the fall of 2012 as a part-time honors physics teacher while also teaching as an adjunct professor at Indiana University Southeast in New Albany. When the opportunity to teach full-time at Providence arose in 2013, Swessel gladly accepted.

Swessel began her career as an aeronautics engineer with Lockheed Martin in Princeton, N.J. When the plant closed eight years into her career, she and her fiancé, John, chose to marry and move to the Louisville, Ky., area, where he grew up. They moved a few miles north of the city to Georgetown, Ind., and she started her own consulting business and began teaching at IU Southeast, allowing her to pursue "the best of both worlds," she said.

She quickly embraced life as a high school teacher and said the Catholic school environment had a closeness between the students and faculty that was lacking in her own public high school in her home state of Maryland. She fosters that closeness in her classroom by holding

lunch meetings with her students at the beginning of each semester.

"I get more interaction in the classroom," she said. "It's a positive for them, and a positive for me. It's definitely worked out both ways."

While Swessel enjoys the opportunity to get to know her students better, her primary goal is to help them enjoy science—and ultimately explore a career in science or technology. Her efforts to that end extend beyond her classroom.

Last semester, she brought in a guest speaker from the National Weather Service. She also set up virtual sessions with an ocean drilling vessel. And she took her students on a field trip to the Living Lands & Water barge. Each session supplemented a classroom lesson or demonstrated a type of science career.

"I just like to introduce new concepts to kids to get them interested in a career in science and technology," Swessel said. "If they are already interested, I like to mentor or guide them."

A number of the guest speakers or virtual opportunities were a result of her participation in the Duke Energy Academy, a weeklong summer program at Purdue University in West Lafayette, Ind. During the program, she wrote and shared lesson plans with fellow science teachers and attended sessions that gave her ideas for labs and lessons for her students.

One of those sessions resulted in Providence receiving the temporary use of a vertical wind shaft from WindStream Technologies. Swessel said she was intrigued by the wind shaft's compact, lightweight design and how it is paired with solar panels to create a solar mill. She invited its inventor, Dan Bates, CEO of WindStream Technologies, to lead a before-school session for students. That session then led to future labs in which students created a mini-wind farm from



As a teacher at Our Lady of Providence Jr./Sr. High School in Clarksville, Laura Swessel uses her engineering background and connections to make science come alive for her students. (Submitted photo)

repurposed materials.

Swessel also entered in several lotteries while at the academy and won the chance for students to witness a core extraction off the coast of Japan via a live video event with the crew of the JOIDES Resolution Ocean Drilling Vessel. Students received a virtual tour of the vessel and learned what the researchers were studying from the Earth's core.

Because of her degree from MIT, Swessel also made it possible for students to attend a virtual symposium as the university celebrated the 100th anniversary of its Department of Aeronautics and Astronautics. Students

were able to view a question-and-answer session with shuttle astronauts and a tour of MIT laboratories.

Swessel said she is always looking for ways to enhance her lessons to show her students how their subject matter can be used in their lives or a future career.

Maresa Kelly, a junior in Swessel's Honors Physics class, said she appreciates the speakers and opportunities her teacher has brought to the school this year.

"It's different than when you're in class, and all you do is math," Maresa said. "It was neat to see all the applications of physics in the real world." †

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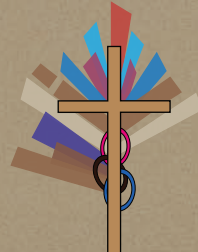
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Record \$6.1 million raised to send children to Catholic schools

By John Shaughnessy

Shortly after it was announced that a record \$6.1 million had been raised this year to help children in the archdiocese receive a Catholic education, Archbishop Joseph W. Tobin wondered if other people had the same reaction he did.

"I hope you gasped as I did when I heard that figure," the archbishop told the 600 people who attended the 19th annual Celebrating Catholic School Values Awards event at Union Station in Indianapolis on Nov. 5.

"It's an incredible sign of life in our archdiocese. A lot of you heard me thank God that last April at the Easter Vigil across the archdiocese, 1,000 people were received into the Church through baptism or through the profession of faith. This figure of \$6.1 million is another sign of our faith. It's a sign of the generous gifts of people within the Church and without, because they believe in what we are trying to do with Catholic education."

The record \$6.1 million—more than twice last year's previous record \$3 million—was among an impressive set of numbers shared during the event.

In recent ratings by the Indiana Department of Education, 59 of the 67 Catholic schools in the archdiocese received either an "A" or "B" grade—and 21 schools improved their ratings since last year.

"Over the past five years, our enrollment has grown from just over 22,000 students in 2010 to almost 24,000 this year."



An archdiocesan celebration of Catholic education on Nov. 5 honored four individuals whose Catholic values mark their lives. Sitting, from left, are honorees Daniel Elsener, Beth Elsener and Robert Desautels. Standing, from left, are honoree Father James Wilmoth, Archbishop Joseph W. Tobin and keynote speaker Cardinal Theodore E. McCarrick, archbishop emeritus of Washington. (Photo by Rob Banayote)



With his mischievous sense of humor and his deep heart for Catholic education, Cardinal Theodore E. McCarrick, archbishop emeritus of Washington, captivated the audience at the archdiocese's 19th annual Celebrating Catholic School Values event in Indianapolis on Nov. 5. (Photo by Rob Banayote)

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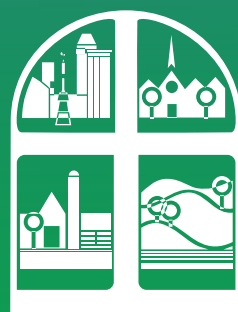
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The Church in Central and Southern Indiana

Beauty of art can deepen the faith of artists, beholders

By Susan Gately

Mystics, popes and artists have said that true art is always sacred.

French philosopher and mystic Simone Weil said that works of art can be viewed as “a sort of incarnation.” In *Gravity and Grace*, Weil wrote, “There is a kind of incarnation of God in the world, of which beauty is the sign. Beauty is the experimental proof that incarnation is possible.”

For Chiara Lubich—founder of Focolare, a Catholic lay movement—the sign of “true” art is its ability to live on after the artist dies because those works “possess something eternal.”

What is it like for an artist or sculptor to craft a piece of religious art, and do they experience the hand of God in their work?

Brid Ni Rinn is an Irish sculptor whose parents were involved in the arts: her mother wrote books on the saints, and her farmer father wrote about country life. It is not surprising she has artistic talent. Her father contemplated being an artist, but instead fostered his daughter’s gift, sending her across the fields on horseback at a young age for art classes.

Her faith was always important, and as she moved from painting to sculpting, she naturally moved to the theme of the sacred. Every year since 1963, she has been commissioned to sculpt religious icons or statues for churches in Ireland.

“Your whole talent is a gift, and you don’t have control over it,” she said. “Sometimes things don’t work out for me, but I do think I get great help sometimes, where maybe a face will come out just gorgeous.”

She is matter-of-fact about her work, seeing it as what she is trained for. As she sculpts, she asks, “Have I got that right? Have I cut in too deep? Are the two sides of the face too different? Will I be able to fix it?” The prayers she utters are to get it “right.”

She sees the value of sacred art: “Religious art is faith in visible form. I know people who have been converted because of religious art. I think it is the best art there is. Look at Michelangelo or Donatello—it’s sublime.”

Working with the medium of paint, which is perhaps more forgiving than stone, is another renowned artist, John Dunne. Sitting with him in his small studio in Dublin, surrounded by his works of art, I was fascinated by the sheer diversity and imagination of his pieces.

He has entire collections based around the

Scriptures—nine paintings on the Song of Songs. Eight were inspired by Blessed John Henry Newman’s poem “The Dream of Gerontius” and Edward Elgar’s musical rendering of it.

Choosing this subject for his work, Dunne underlines a number of tenets of the Catholic faith, which are often vigorously denied. They include, wrote art historian, Gerard Kavanagh, the “existence of our guardian angels, the power of prayer and particularly the Mass, the final judgment and the reality of hell and of purgatory as a place of expiation for our sins.”

Dunne, too, was always artistic, spending his childhood drawing on “bits of paper.” Traveling to Asia with the Royal Air Force, he discovered Eastern art. On his return to the United Kingdom in middle age, he came to a deeper faith and began to focus on the sacred.

“What art is trying to do,” he said, “is to remind us of ultimate concerns.” He insists that a painting does not have to be explicitly religious to be sacred. All true art is sacred, he says.

“Your task as an artist is first of all to reach within yourself and to find something that is more than just on the surface of life. But that’s only half the equation,” he said. “The faith element comes in between two people—between the viewer and the artist. A good piece of art will move someone.”

Dunne describes what it is like for him to paint. “During good painting, I’m listening to the work and I’m looking at the work and in a way the work is revealing itself to me. Something starts to reveal itself, and I don’t know where I am and I don’t know what I’m thinking, but I do know that I’m lost, totally lost. You’re left in a space. It’s not a negative space, but you’re left in a silence and that silence is like a meditation.”

Dunne says that “often with the sacred theme, you get very little encouragement from the world so a faith environment is very important.”

Lubich believed that artists reflect the human soul, and that is why people are inexorably drawn into an artist’s creations even when they are depicting human suffering, like the iconic Edvard Munch series called “The Scream.”

She wrote that “artists perhaps are the persons who most resemble the saints—because if the saints perform the miracle of giving God to the world, artists give, in a way, the most beautiful creature of the Earth to humankind: they give the human soul.”

(Susan Gately is a freelance writer from Dublin, Ireland.) †



Sculptor Teresa Clark works on a clay statue of then-Blessed Theodora Guérin on March 30, 2006, at Saint Mary-of-the-Woods, months before the foundress of the Sisters of Providence was declared Indiana’s first saint. Over the centuries, works of art have led artists and art lovers closer to God. (Criterion file photo by Sean Gallagher)

The Scriptures have inspired the work of artists for centuries

By Daniel Mulhall

A recent exhibit at the National Museum of Women in the Arts in Washington displayed a collection of images of the Blessed Virgin Mary. In the exhibit, titled “Picturing Mary: Woman, Mother, Idea,” the viewer is immersed in paintings, sketches and sculptures illustrating various aspects of Mary’s life.

Seeing so many artworks featuring Mary at one time makes clear her importance in the life of the Church, and the importance of art in expressing faith. Mary is presented in only a few passages of the New Testament, yet she is brought into vibrant life through the work of talented artists from all over the world. Each picture or sculpture is a statement of belief.

Seemingly, each artist sought to express his or her faith in presenting Jesus’ mother. No two pictures of Mary look the same, although there are common features in all, such as her blue cloak and the pudgy baby on her lap.

But each picture presents a different aspect, even when the pictures are drawn from the same Bible story. One painting depicts the flight into Egypt (Mt 2:13-15), and Mary is seen as the exhausted, caring mother who endures everything to keep her son safe, while in another painting of the same story, she makes the desert bloom just by her presence.

Artists frequently painted the Madonna and child together to show the joys of motherhood and the divinity of Christ. Christianity sees such artwork as entrances

to the sacred, as ways for the faithful to come into the presence of God.

The Bible is supportive of the creation of beautiful objects to honor God. For example, Exodus 35 declares that weavers and embroiderers, crafters and artists, are all empowered by God to do beautiful work in his honor.

Even God himself is referred to in the Bible as an artist. Isaiah 64:7 declares that God is a potter, and that we are the clay that he turns into something beautiful.

It seems as if the creation of beautiful art, music and writing as an expression of faith has waned in our time. Popular musicians—unlike a composer such as Mozart in his day—no longer write a Mass or an oratorio on a biblical theme, and artists rarely paint scenes taken from the Bible. Think of the Sistine Chapel without the works of Michelangelo.

While this may show that the influence of the Church on culture is waning, it may also indicate that the Church is no longer a great patron of the arts as it once was.

Many, if not most, of the great religious masterpieces created in our world were commissioned and paid for by the Church and its benefactors. Without such modern works, the faith of all Christians suffers because art not only expresses the faith of the artist, it also gives physical expression to the faith of all those who see or hear the work of art.

(Daniel Mulhall is a freelance writer and a catechist for adults. He lives in Laurel, Md.) †



A woman looks at a painting during a Dec. 3 press preview tour of the “Picturing Mary: Woman, Mother Idea” exhibit at the National Museum of Women in the Arts in Washington. Seeing so many artworks featuring Mary at one time makes clear her importance in the life of the Church and the importance of art in expressing faith. (CNS photo/Bob Roller)

From the Editor Emeritus/John F. Fink

Old Testament: Catholics revere the Book of Wisdom

(Fifty-third in a series of columns)

This is the final column in this series about the Old Testament. I realize that I haven't covered all the prophetic books thoroughly, but I did put each of the major and minor prophets where they belonged in the history of the Jewish people.



The Book of Wisdom is one of the Old Testament books that is actually more revered by Catholics

than by Jews or Protestants. It is part of the Catholic Bible, but not one of the Jewish canonical books because it was written in Greek rather than Hebrew, and Protestants accepted in their Old Testament only the books accepted by the Jews as canonical.

The author of the Book of Wisdom wrote in Greek because that was the prevailing literary language when he wrote it about 100 years before the coming of Christ. (That's also why the New Testament

was written in Greek.) A large colony of Jews who lived in Alexandria, Egypt, spoke Greek, and that's where this book was written.

Although not all of this book seems to apply directly to Catholics, especially praise of the wisdom of Solomon and a recounting of the events of the Exodus, the first 10 chapters form a preparation for the fuller teachings of Christ and his Church. Many sections are used by the Church in its liturgy.

For example, the first reading at funeral Masses comes from this book: "The souls of the just are in the hand of God, and no torment shall touch them ..." (Wis 3:1-8). And Solomon's eloquent prayer for wisdom (Wis 9:1-6, 9-11), which I consider important for me to pray frequently, is included in Morning Prayer in the Liturgy of the Hours on Saturdays once a month. More readings from the Book of Wisdom are included in the Office of Readings during the 30th Week of Ordinary Time.

The main theme of the book, naturally, is the praise of wisdom. As in other of the wisdom books in the Old Testament, wisdom

is depicted as a woman. In the patriarchal male-preferred society in which it was written, it is understandable that man's most desirable possession would be personified as a woman. It is also possible that Israeli ancestors believed in a goddess of wisdom.

Chapter 8 shows how wisdom embodies all the other virtues: "For she [wisdom] teaches moderation and prudence, justice and fortitude, and nothing in life is more useful for men than these" (Wis 8:7). Today we know those as the cardinal virtues.

For the first time in Jewish literature, the Book of Wisdom introduces the Greek concept of a soul, as in the funeral Mass reading.

The author of Wisdom agrees with other wisdom books (Job and Ecclesiastes) that virtue is not always rewarded in this life, nor is evil punished. There are sections on suffering, childlessness, early death, and the final judgment of both the wicked and the virtuous. After the judgment, the just will live forever, the author says. They "shall receive the splendid crown, the beauteous diadem, from the hand of the Lord" (Wis 5:16). †

Living Well/Maureen Pratt

Renewing the holiday 'goodwill to all' throughout the year

The powerful seasons of Advent and Christmas remind us about being good neighbors to those we know and those we



don't. But so often, comfort, compassion and joy fade quickly shortly after the seasons pass, and we retreat behind our Internet aliases and locked doors, and store away our "goodwill to all" for another year.

Yet, two incidents from this past holiday season have stayed with me, challenging me to press forward in the new year with Christmas still fresh in mind and heart.

The first occurred as I was standing in a long line at the post office just before Christmas. Behind me, an older woman and younger man stood. She was leaning on the display case, and he was cradling a large and obviously heavy box.

I couldn't help but hear them chat about mutual acquaintances, his job, her assisted living community and the upcoming Christmas festivities. Clearly, they were good friends, and there was no trace of

condescension or impatience as they talked and the wait dragged on. Then, suddenly, the woman standing behind them piped up in a cheery voice.

"I just have to tell you how refreshing it is to hear you two," she said, patting the young man on the shoulder. "Really. It's just so very nice. You must be good friends."

The man smiled and said, "Oh, yes. We've known each other a long time."

I'd never heard a stranger compliment two other strangers on simply being who they are—longtime friends, one helping the other navigate the post office so she could send off a gift-packed box. But as I witnessed the positive result of the stranger's outreach, I wondered, what if more of us, including me, did likewise? What if we encouraged others, even strangers, to be good, giving people?

The second incident happened to my mother and her friend a couple of weeks before Christmas. They'd just gone to a movie and were having dinner. The restaurant they'd chosen was crowded, the wait long. They were drooping by the time they finished their meal. But when they asked for the check, the server's response

perked them right back up.

"Oh, you don't have to worry about that," she told them. "That man over there [she pointed out an older man dining with his wife] has paid for your meals."

At first, they couldn't believe it. The server explained that the man had told her someone had done something very nice for him in the morning, and he was determined to pass along the good deed to someone he did not know.

When my mother told me what had happened, I could hear the uplift in her voice. For all the stories of bad things happening in 2014, the man's gesture showed there still is a lot of good in the world.

What if I, and others, did similar, random gestures of giving throughout the year ahead? How many hearts would lift? How much hope would rekindle?

As 2015 unfolds, I hope to keep these two incidents close in heart and mind, and challenge myself to look for ways to move outside the norm and keep Christmas alive throughout the year.

(Maureen Pratt writes for Catholic News Service.) †

That All May Be One/Fr. Rick Ginther

Let's not turn back on ongoing work, progress toward unity

I have been doing some reading lately. Not unusual, as those who know me will attest. Much of it has centered upon ecumenism.



Part of what drove me to this reading is the upcoming Christian Unity Prayer service this weekend at 4 p.m. on Jan. 25 at SS. Peter and Paul Cathedral in Indianapolis. As I wrote in last month's

column, this is an important moment for Christians in the area to come together to pray for the ongoing work and progress toward unity.

One book captured my interest. It is a collection of talks by Margaret O'Gara. *No Turning Back: The Future of Ecumenism*, edited by her husband, Michael Vertin, is a posthumous tribute to and compilation of her passion for ecumenism.

The title finds its roots in the Christian hymn "I Have Decided to Follow Jesus."

I have decided to follow Jesus.

I have decided to follow Jesus.

I have decided to follow Jesus.

No turning back, no turning back.

Margaret was a scholar and professor who was able to speak clearly to a

varied audience

The talks in the book are divided into two sections. The first consists of eight down-to-earth presentations accessible to the novice reader on the subject.

The second consists of eight talks which can be challenging to the veteran ecumenist. They're what I'd call "thick."

All in all, O'Gara encourages all Catholics and Christians to continue the momentum of ecumenical dialogue, prayer and service to people.

An article titled "The Ecumenical Imperative: Intrinsic to the Church," was passed on to me by a colleague. Relatively short at two pages, it can be found on the web at www.CatholicCulture.org under the "commentary" tab.

The article, by Dr. Jeff Mirus, was inspired by a statement by Pope Francis. In November 2014, in an address to the Pontifical Council for Christian Unity, the pope said that the "... quest for unity among Christians must be an ever present concern for the Church."

A number of moments in November are quickly cited when the Holy Father met members of other Christian communities and Churches—for example, evangelical Protestants and the Orthodox Patriarch of Constantinople, Bartholomew I. These are telling moments which authenticate what the pope has said.

Mirus goes on to challenge Catholic thinking on both the "left" and "right," which at times undermines authentic ecumenism. In addition, he clearly sets forth the need to consider the historical context for what has been said.

Then he speaks of the present historic moment regarding what can be said about the issues which bring Christians together—and those which yet divide, but are awaiting bridges to be built.

He concludes his article with a citation from the Letter of St. Paul to the Ephesians. It is a fine focus for the end of this column.

"I therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all" (Eph 4:1-6).

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is also dean of the Terre Haute deanery and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute.) †

Our Global Family/Carolyn Woo

When broken resolutions don't have to die

By now, many have broken some of those New Year's resolutions that seemed so promising weeks ago.



Research shows that the majority of Americans engage in this practice of setting goals at the start of a new year, yet few of us see it through with resolute consistency. I am

among that mass, I regret to say, and have not yet lost those pounds as promised year after year.

"Why bother?" some may ask of making resolutions. Is this just a perfunctory ritual taken on without thought and commitment? Would we be more honest with ourselves to simply stop? As one who has failed frequently, I have pondered this. I'm happy to say, I've come out of my musings affirming the practice and cheering for my compatriots who keep trying.

The name of the month January takes its root from the mythical Roman god Janus, with his two faces confronting the past and the future. Because Janus could turn his gaze in both ways, the Romans, beginning in the reign of Caesar, made the New Year a time to atone for the past and appeal to Janus' forgiveness through acts of kindness.

From their inception, New Year's resolutions as expressions of the desire and the agency for improvement are inherently self-critical and optimistic. There is something fresh, renewing and energizing about the ability to imagine a better future through one's efforts. It is the Charlie Brown in us unbowed by the hard-nosed realism of the Lucy. It is a vote for ourselves saying that we will not just throw in the towel.

Despite my spotty track record, I am glad I have made my collective resolutions over the years. Weight may not have peeled off, but I have learned a lot about nutrition, healthy foods and better eating habits. These now inform my choices. I may not exercise with an iron will, but it has become part of my regimen, and I miss it when I get away from it.

From actions prompted by past resolutions that eventually took hold as habits, I now take my vitamins daily, chug down a big glass of water when I wake up in the morning and explicitly acknowledge God's presence in everything I am about to do that day. I may not have gotten an "A" for perfect execution, but taking the long view, I see that not all is lost.

For resolutions to stick, they need to be small, denominated into specific actions. This means the opposite of grand intentions such as "become fit," or "be thoughtful," "get organized," or the like. Instead, say you'll take the stairs instead of the escalators out of the subway three days a week, or mark the birthday of your assistant or closest colleague in your calendar and send a greeting; organize one drawer a month.

While resolutions point the way to the great expanse of the future, our actual living is done day by day, moment by moment. To give up on our resolutions because of a lapse ignores the fact that every day is a gift filled with its own opportunity and invitation. While the New Year naturally denotes a beginning of sorts, each dawn offers the same fresh start.

The hopefulness that fills us at the beginning of the New Year can present itself every day if we choose to claim it.

(Carolyn Woo is president and CEO of Catholic Relief Services.) †

Third Sunday in Ordinary Time/Msgr. Owen F. Campion

Sunday Readings

Sunday, January 25, 2015

- *Jonah 3:1-5, 10*
- *1 Corinthians 7:29-31*
- *Mark 1:14-20*

The Book of Jonah is the source for the first reading. Scholars believe that it was written sometime after the Babylonian



Exile of the Jews. This reading speaks of Jonah's visit to Nineveh, the capital of the Assyrian Empire, located roughly in the region of modern Syria. He went there at God's command to call the people to conversion.

The Jews who first heard this reading would have had a definite mindset about Nineveh and its inhabitants. By the time that this book was written, foreigners already had subjected God's people time and again to conquests. Of all these conquerors, none was more brutal than the Assyrians.

As a result, the Jews regarded Assyrians as utterly evil, not just as threats to the Jewish population, and even as fearful threats, but as powerful instruments very able of upsetting the worship of the One God of Israel.

Nineveh was the capital of Assyria, the heart of this godless and inhumane empire.

Yet, Jonah succeeds in converting the people of the city. The message is clear. Anyone, even someone with the hardest of hearts, can repent. And God wants all people to repent.

This weekend's second reading is from St. Paul's First Epistle to the Corinthians. Paul had a challenge in leading the Corinthian Christians to a fully devout Christian life. When he wrote this letter in the middle of the first century, the city was what Nineveh was imagined to have been. Corinth's culture was depraved, utterly engulfed in paganism and wickedness.

St. Paul calls upon the Christians of the city to remember that time passes quickly and that life is short. They have two options before them. The first is life in Jesus, a life that is everlasting. But it requires fidelity to the Gospel and its

values. The other option is eternal death, awaiting those who spurn the Gospel. Paul obviously urges the Corinthians to be holy.

The Gospel of Mark provides the last reading. It is the story of the Lord's calling of Andrew, Simon Peter, James and John to be Apostles.

All the early Christians found stories of the Twelve especially important. The Apostles were key in learning the Gospel of Jesus. Going far and wide, the Apostles were the links with Jesus. Imposters, some perhaps well-meaning, also came and went among the early Christians. Knowing who was an authentic Apostle was imperative, in order to accept, or not, what was attributed to Jesus.

The genuine Apostles possessed the credentials of having been personally called by Christ. Thus, the Gospels carefully report their names and calls.

The Apostles were simple men. Jesus called them nonetheless. And they responded with generosity.

Reflection

The Church called us to celebrate the birth of Christ. Two weeks later, it led us to the celebration of the feast of the Epiphany of the Lord. A week after that, it offered us the feast of the Lord's baptism by John in the Jordan River.

All these celebrations, among the greatest of the Church's year of worship, taught critical lessons about Jesus. He is human, the son of Mary. He is also the Son of God. Jesus is the Savior, assuming our sins even though he was sinless.

The Church now moves into the process of asking us to respond. To an extent, we all live in Nineveh and in Corinth, but no one is too sinful to be beyond redemption.

Jesus forgives us, heals us and calls each of us to a particular mission. We simply must choose to heed the call by being faithful to the Gospel. It is to our advantage to respond with generous hearts. Death is the other option.

We never altogether depart Nineveh or Corinth in this life, but the Lord strengthens us and guides us. †

Daily Readings

Monday, January 26

St. Timothy, bishop
St. Titus, bishop
2 Timothy 1:1-8
or *Titus 1:1-5*
Psalm 96:1-3, 7-8a, 10
Mark 3:22-30

Tuesday, January 27

St. Angela Merici, virgin
Hebrews 10:1-10
Psalm 40:2, 4ab, 7-8a, 10-11
Mark 3:31-35

Wednesday, January 28

St. Thomas Aquinas, priest and doctor of the Church
Hebrews 10:11-18
Psalm 110:1-4
Mark 4:1-20

Thursday, January 29

Hebrews 10:19-25
Psalm 24:1-4b, 5-6
Mark 4:21-25

Friday, January 30

Hebrews 10:32-39
Psalm 37:3-6, 23-24, 39-40
Mark 4:26-34

Saturday, January 31

St. John Bosco, priest
Hebrews 11:1-2, 8-19
(Response) *Luke 1:69-75*
Mark 4:35-41

Sunday, February 1

Fourth Sunday in Ordinary Time
Deuteronomy 18:15-20
Psalm 95:1-2, 6-9
1 Corinthians 7:32-35
Mark 1:21-28

Question Corner/Fr. Kenneth Doyle

Participate in sacraments, have a habit of prayer to prepare for Christ's return

Q My husband of 40 years has been "born again." He says that this is the only way to get to heaven when "the rapture" happens, and that the rest of us will be left behind for seven years of terror. He thinks Jesus is going to come any day now, so he refuses to make needed repairs to our 30-year-old mobile



home. He also says that our niece should not plan for college next fall.

Last night, he brought this up to our parish priest who said that he does not believe in the rapture and that, as long as we are ready to meet God by living a good life, we will be saved. What is your own take on this? (Wisconsin)

A The Catholic view links being "reborn" to the sacrament of baptism. The *Catechism of the Catholic Church* says that "baptism not only purifies from all sins, but also makes the neophyte 'a new creature,' an adopted son of God" (#1265).

Evangelical Christianity links being "born again" to an adult "conversion experience" in which a person consciously accepts Jesus as his or her personal savior.

As for the "rapture," some evangelical Christians, particularly fundamentalists, link it to the end times (the return of Jesus) when those who are right with God will be silently and secretly taken up into heaven, and those who are living in sin will remain on Earth for a period of tribulation

and chaos.

Catholic teaching does not support this type of event and views the theory as a misinterpretation of St. Paul's words in 1 Thessalonians 4:17. The Catholic Church does not believe that being "born again" is the only route to salvation.

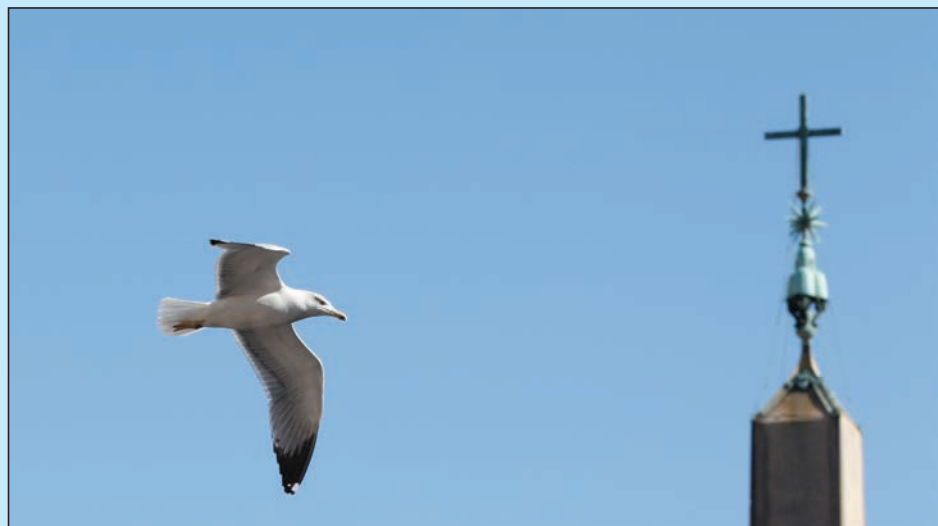
The Second Vatican Council asserted in *"Lumen Gentium"* that "those also can attain to salvation who through no fault of their own do not know the Gospel of Christ or his Church, yet sincerely seek God and moved by grace strive by their deeds to do his will as it is known to them through the dictates of conscience" (#16).

I agree with your pastor to a certain extent. I would add, however, that, in addition to simply "living a good life," one participate regularly in the sacramental life of the Church, especially the Eucharist and the sacrament of penance. Building up a habit of daily prayer is also a time-tested way of preparing oneself to meet the Lord at the end of our lives or when he returns— whichever comes first.

Since no one knows when Christ is going to return (and the odds are that your life on Earth will end long before that), why not play it safe? Try to live by the Gospel and the life of the sacraments and prayer to which Christ calls us, and you won't have to worry when you meet the Lord, whenever that occurs. (And meanwhile, I think I'd get my mobile home fixed.)

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.) †

My Journey to God



Today

By Wendy Yanikoski

Wendy Yanikoski is a member of Most Sorrowful Mother of God Parish in Vevay. A bird flies over St. Peter's Square near the obelisk as Pope Benedict XVI leads his general audience in the square at the Vatican on Oct. 27, 2010. (CNS photo/Paul Haring)

today
before the sun came up
my hands were empty
you heard my cry
worth more to you
than life itself

a small form flew
into
a shadow of a
bush
close by
the branches moved

I saw
could almost touch
and was consoled

your presence
in my heart
my shelter
in your heart
clinging
with adherence
in dark
before the dawn



Angela Merici

1470 - 1540
feast - January 27

By age 26, Angela had lost most of her wealthy Italian family to death. As a Franciscan tertiary, she performed good works and taught catechism to girls in her home in Desenzano del Garda. Two visions inspired her to found a congregation dedicated to the religious training of young women; she began this mission with a school in Brescia. Earlier she had endured an episode of blindness while on a pilgrimage to the Holy Land and had rejected a papal request to run all charities in Rome. In 1535, she founded the Ursulines and served as superior until her death. This mystic, a patron of catechists, reportedly was fascinated from childhood by the legend of St. Ursula, an early virgin-martyr.

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BRYANT, Michael D., 67, St. Anthony of Padua, Clarksville, Jan. 3. Husband of Maureen Bryant. Father of Karen Shepherd, Donna Petri, Anthony, Dale, Daniel, David, Mark and Matthew Voignien. Son of Anne Bryant. Brother of James and William Bryant. Grandfather of 21. Great-grandfather of seven.

EARLYWINE, Jeanette, 79, St. Mary, Richmond, Dec. 18. Mother of Phillip Earlywine, Mike, Steve and Tim Burge. Stepmother of Judith Babin, Donna Owens and Michael Earlywine. Sister of Suzy Peacock, Greg and Rusty Gerken. Grandmother and great-grandmother of several.

FISCHER, Jeanne, 80, St. Paul, Tell City, Dec. 26. Wife of Lee Fischer. Mother of Carrie Lucas, Barry, Clark and Tobie Fischer. Sister of Betty Rogier, Debbie Williams and Richard Lorenz. Grandmother of five. Great-grandmother of four.

GILLMAN, Georgene, 90, St. Michael, Brookville, Dec. 16. Wife of Carl Gillman. Mother

of Carol Ronnebaum, Rose Hughes, Annette, Mary Ellen, Franciscan Sister Therese, Carl, Charlie, George, John and Steve Gillman. Sister of Barb and Dr. Paul Hirt. Grandmother of 21. Great-grandmother of 22.

HUFF, Harold H., 83, St. John the Baptist, Osgood, Dec. 23. Husband of Rosella Effing. Father of Sharon Helms, Bill, Kenny and Tom Huff. Brother of Andy and Bernard Huff. Grandfather of 11. Great-grandfather of six.

JOHNSTON, Arless B., Jr., 81, St. Augustine, Jeffersonville, Dec. 2. Father of Susan Jones, Nancy, Arless III, David and Gregory Johnston. Grandfather of four.

KUEBEL, Philma, 76, All Saints, Dearborn County, Dec. 3. Mother of Linda Caseltine, Della Graf, Marita McNimery and Maurice Kuebel. Sister of Virginia Back, Rosemary Hountz and Marcella Schutte. Grandmother of three.

LAMPERT, Thomas E., 85, St. Lawrence, Lawrenceburg, Dec. 21. Husband of Bernice Lampert. Father of Teresa Lynn and Steven Lampert. Brother of Roseann, James and Jerry Lampert. Grandfather of five.

PLANT, Pearlina, 78, St. Simon the Apostle, Indianapolis, Dec. 29.

SNEDIGAR, Mary, 86, St. Anne, New Castle, Dec. 21. Mother of Melanie, David and Michael Snedigar. Sister of Helen Singer. Grandmother of five. Great-grandmother of four. †



Holy ground

Statues of St. Francis of Assisi and St. Anthony of Padua flank a gate at Mission San Carlos Borromeo del Rio Carmelo in Carmel, Calif., in this 2008 file photo. The remains of Blessed Junipero Serra, a Spanish Franciscan missionary who died in 1784, are entombed in the mission's chapel. Pope Francis has announced that the friar will be canonized this year. (CNS photo/Gregory A. Shemitz)

Benedictine Sister Mary Sylvester Will, 102, religious vows for 85 years

Benedictine Sister Mary Sylvester Will died on Dec. 19, 2014, at Our Lady of Grace Monastery in Beech Grove. She was 102.

The Mass of Christian Burial was celebrated on Dec. 22 at the Monastery Chapel at Our Lady of Grace. Burial followed at the sisters' cemetery.

Loretta Elizabeth Will was born on May 13, 1912, in Poseyville, Ind.

She entered the Benedictine Monastery Immaculate Conception in Ferdinand, Ind., now in the Evansville Diocese, on Sept. 4, 1927. She professed her first vows in 1929 and perpetual vows in 1933.

Sister Mary Sylvester earned a bachelor's degree from the former St. Benedict College in Ferdinand, and a master's degree from St. Francis College in Fort Wayne, Ind.

She transferred her vows to Our Lady of Grace in 1960, and was a founding member of the monastery.

During her 85 years of vowed religious life, Sister Mary Sylvester ministered in Catholic education for 50 years in schools in the Archdiocese of Indianapolis and the Diocese of Evansville.

In the archdiocese, she served at the former Assumption School in Indianapolis from 1930-37 and 1949-50, the former St. Paul School in Tell City from 1939-48, the former St. Boniface School in Fulda from 1950-56, the former St. Michael School in Cannelton from 1956-62, St. Mary-of-the-Knobs School in Floyd County from 1962-65, the former St. Michael School in Bradford from 1965-71, in Tell City public schools from 1971-77, at the former St. Columba School in Columbus from 1977-80 and the former St. Mary of the Assumption School in Mitchell from 1980-81.

Beginning in 1981, Sister Mary Sylvester served in pastoral ministry at St. Paul Parish in Tell City until her retirement in 1988. She continued to volunteer with the Society of St. Vincent de Paul in Indianapolis until she was 99.

Sister Mary Sylvester is survived by nieces and nephews.

Memorial gifts may be sent to the Retired Sisters' Fund, in care of Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107 or online at www.benedictine.com. †



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Marriage ANNOUNCEMENTS

Be a part of our Spring Marriage Edition
Feb. 6, 2015, issue of *The Criterion*

If you are planning your wedding between Jan. 30 and July 1, 2015, we invite you to submit the information for an announcement on the form below.

Pictures

You may send a picture of the couple. Please do not cut the photograph. The picture must be wallet-size and will be used as space permits. We cannot guarantee the reproduction quality of the photos. Please put the couple's names on the back of the photo. Photos will be returned if a stamped, self-addressed envelope is enclosed.

E-mailed photos

Photos should be saved in jpg format, be a minimum 200 dpi resolution and at least 3 inches or 600 pixels wide. Color photos are preferred. Please send your photo as an attachment to the e-mail.

Deadline

All announcements and photos must be received by 10 a.m. on Monday, Jan. 26, 2015. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Mary Ann Klein, 1400 N. Meridian Street, Indianapolis, IN 46202-2367
Deadline with photos: Monday, Jan. 26, 2015, at 10 a.m.

Please print or type:

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Name of Bride's Parents (first, last)			
City		State	
Name of Bridegroom (first, middle, last)			
Name of Bridegroom's Parents (first, last)			
City		State	
Wedding Date	Church	City	State
<input type="checkbox"/> Photo Enclosed	Signature of person furnishing information		Relationship
<input type="checkbox"/> No Picture			Daytime Phone

VOCATIONS

continued from page 1A

Q. How can the Year of Consecrated Life be an opportunity for the faithful in central and southern Indiana to reacquire themselves with the importance of this vocation in the life of the Church and in their lives?

A. “The first purpose of the year is to give thanks for the gift of consecrated life. Pope Benedict said on a number of occasions that a Church that does not have members of the consecrated life that are visible and present within it is impoverished.

“I think the second thing is to place that thanksgiving within the 50th anniversary of the Second Vatican Council and, particularly, two documents that had a lot to say about consecrated life, which are ‘*Lumen Gentium*’ and ‘*Perfectae Caritatis*.’

“Vatican II was the first ecumenical council ever to pronounce a theology of consecrated life. Religious were mentioned by about the third council at Chalcedon. But they were disciplinary canons. It was about how religious should behave and what monks should do and not do.

“We rightfully have given great importance to what Vatican II said about the vocation of all the baptized and the vocation and mission of lay people in the Church. But, for consecrated people, a whole theological foundation was laid by the council.

“This year is a time for the Church to step back and think about that doctrine. And I think that doctrine unfortunately doesn’t permeate a lot of areas. Not only are religious not as visible as they were, but a lot of people don’t understand just what religious are about or why they’re there.”

Q. What would you say from your own knowledge of it are a highlight or two of that teaching from the council that would be relevant for the faithful 50 years on?

A. “‘*Lumen Gentium*,’ the Dogmatic Constitution on the Church, points out that while consecrated life does not belong to the hierarchical order of the Church, it does belong to its vocation to holiness and its charismatic life. That sort of insight was even sharpened by subsequent pontiffs.

“You can say that John Paul II and Benedict made an argument that it is almost an essential element in the Church in so far, as Benedict put it, that it’s the life that Jesus chose for himself. He lived poor, chaste and obediently. And that’s what consecrated people, in one form or another, try to do.

“The gauntlet that was thrown down by ‘*Perfectae Caritatis*’ [Vatican II’s “Decree on the Adaptation and Renewal of Religious Life”] was to return to the inspiration of one’s founder or foundress, which was incredible.

“I can say personally for me it has had incredible results. I began in minor

seminary a couple of years after the council closed. We were familiar with St. Alphonsus’ devotional materials like *The Way of the Cross*, the different novenas that he wrote, even some of his hymns.

“We knew nothing of his [theology of missionary work]. We knew nothing of why he made the choices that he made. And I think that it was only because of the research that was sort of mandated by the council that this is now available for Redemptorist seminarians—as well as his devotional material.

“I liked to say when I was superior general that I was very envious of the seminarians today for that reason. The whole spiritual patrimony and charismatic patrimony of St. Alphonsus was much more available to them than it was to us.”

Q. The religious communities based in central and southern Indiana have a fairly wide variety of ministries and charisms. How can the faithful of the archdiocese be proud of that diversity?

A. “In a certain sense, it reflects one of the metaphors that John Paul II used and Benedict, in one form or another, repeated.

“They talked about the consecrated life as a sort of tropical forest where you’ve got different species of trees and plants. Some are old and weakened by their age. Some are thriving and strong. Some are new. But it’s an ecosystem, and so they’re not independent plants. They’re related to each other.

“And I like to push the metaphor a little further and think of something like the Amazon Forest. It produces oxygen so that the world can breathe. Hopefully, that’s what consecrated life does in the local Church of central and southern Indiana. It produces a sort of spiritual oxygen through its witness.

“What has struck me in the last two years is the respect and knowledge that people have of consecrated life. I would begin with the archdiocesan clergy and the fact that the majority of them are formed at Saint Meinrad [Seminary and School of Theology in St. Meinrad]. My perception is that they had a very positive experience of a religious community during their formative years.

“The fact that many parishes return to Saint Meinrad or to [the Benedict Inn Retreat and Conference Center in] Beech Grove for retreats and prayer days, the fact that you really couldn’t write the history of the Church here without the Sisters of Providence or the Oldenburg Franciscans or the Benedictines from Saint Meinrad or Ferdinand [is significant].

“The other thing that is worth keeping in mind is that three or four of the major orders of men here are international orders—the three Franciscans, the Jesuits and the Dominicans. There’s sort of a cross-fertilization with local Churches from other parts of the world. Several of the Franciscans worked as missionaries in Central America. I think that adds to the



Archbishop Joseph W. Tobin celebrates Mass on Jan. 21, 2013, the feast of St. Meinrad, in the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad with the Benedictine monks of Saint Meinrad Archabbey and the community from Saint Meinrad Seminary and School of Theology. Assisting the archbishop at the altar is transitional Deacon Chris Mileski, now a priest of the Toledo, Ohio, Diocese. Concelebrating the Mass are several members of the monastic community: retired Archabbot Lambert Reilly, second from left, Archabbot Justin DuVall, Father Bede Cisco, Father Julian Peters and Father Vincent Tobin. (Photo courtesy of Saint Meinrad Archabbey)



Archbishop Joseph W. Tobin prays on Aug. 19, 2014, with members of the Carmelite Monastery of St. Joseph in Terre Haute before a meal he shared with them. (Photo courtesy of Monastery of St. Joseph)

richness of religious life.”

Q. How can Catholics in central and southern Indiana understand and take to prayer the fact that some religious communities have had its membership shrink over the past generation?

A. “There is no doubt [about the shrinkage], especially in the countries that we’re most familiar with in North America and Europe. That isn’t the case in Africa and many parts of Latin America and in Asia.

“I’ve often heard a critique of the vocations in the [global] south, that they’re coming about, consciously or unconsciously, for economic reasons. Religious life is a way out of poverty. I used to hear an interesting contradiction of that from Father Peter Hans Kovenbach, who used to be the superior general of the Jesuits.

“He would say, ‘Do some people enter religious life in the south, hoping for a better, more comfortable life? Yes. That may be true. But that’s a minority of cases.’

“What he attributed the real growth of religious life in the south to is that they’re coming from well-heated local Churches, where the ecclesial life is really characterized by enthusiasm.

“These local Churches produce all sorts of vocations—to the diocesan priesthood, to married life, committed lay people and to consecrated life.

“I think that part of the worry and why we should pray is what we should conclude about a Church that no longer produces vocations to consecrated life. There is an ideology that it’s the religious’ fault, that they’re not true to their mission or are not wearing their habits.

“While I wouldn’t absolve [religious] from all responsibility, I would say that it’s bigger than that. Maybe we’re producing a Church where the prime matter for religious life is decreasing—and that’s children. If a family has two children, how encouraging will parents be to a young person who wants to [explore religious life]?”

“We need to pray. And we pray and trust, because the charisms are gifts to the Church. They’re not simply human decisions.

“We want to give thanks [for consecrated life]. We want to pray that our archdiocese always has the presence of religious life, and that young people today will consider whether God is calling them.

“If it’s your vocation, it’s the best vocation in the world.”†

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Indiana Catholic Conference continues advocacy against death penalty

By Brigid Curtis Ayer

A bill to revoke Indiana's death penalty stalled at the gate as Hoosier lawmakers decided against giving the ban a chance to move forward through the legislative process.

The Indiana Catholic Conference (ICC), the Indiana bishops' official representative for public policy matters in the state, has a long record of working to repeal the death penalty in favor of sentencing people convicted of capital crimes a life sentence without the possibility of parole as the preferred option.

Glenn Tebbe, who serves as the executive director of the ICC, explained that the Church's rationale for a death penalty ban is two-fold. It deals with not only the consequences of the here and now for protecting society, but also looks at the hereafter.

"Although the Church recognizes the state's right to execute criminals, the state has the ability to protect society from violent offenders with life imprisonment without parole. Therefore, the death penalty is unnecessary. Also, the Church places great value on the offender's possibility of repentance," said Tebbe. "It may take a person nearly a lifetime in prison, to repent. But each human life, created in the image and likeness of God, is loved by God."

Senate Bill 136, authored by Sen. Lonnie Randolph, D-East Chicago, would repeal the use of the death penalty in Indiana.

"The bottom line is, there is only one that dictates who should live and who should die, and that's the man up above," Randolph said. "So who am I to dictate who among my brothers and sisters should live or die. I'm just like everyone else who was created by God Almighty."

Randolph said he believes the death

penalty is about "vengeance seeking."

"Two killings, two wrongs, don't make a right," he said. "The death penalty doesn't solve anything. It doesn't bring anyone back to life."

Randolph added, "I think life in prison without parole is a much more severe punishment because it gives the person more time to think about, and live with what they did. Also, it gives the person more time for repentance, and to turn their life around."

The bill was filed and assigned to the Senate Corrections and Criminal Law panel in early January, yet the chairman of the panel, Sen. Mike Young, R-Indianapolis, said he doesn't plan to give the bill a hearing.

"I believe the state's use of the death penalty must be judicious, reserved for those who commit the most heinous crimes, yet the death penalty should remain in place," Young said. For those reasons, Young said he decided not to give the bill a hearing.

Randolph said he felt the bill could move this year if enough pressure was put on Young from people who support the ban.

Randolph said that "it's going to take outside influence" to get this bill to move. "People need to contact their elected officials on this issue."

According to the Washington-based Death Penalty Information Center, 14 Hoosiers have been sentenced to death and await execution. Since 1979 nearly 1,500 people have been executed in the United States under capital



Sen. Lonnie Randolph



'Although the Church recognizes the state's right to execute criminals, the state has the ability to protect society from violent offenders with life imprisonment without parole. Therefore, the death penalty is unnecessary.'

—Glenn Tebbe, executive director of the ICC

punishment laws, 20 were executed in Indiana.

In 1995, Indiana changed its execution method from electrocution to lethal injection. Under Indiana law, the governor has authority to grant clemency.

The Senate did hear one bill which would have expanded the death penalty application when a criminal beheads or dismembers a person prior to killing them. The bill, Senate Bill 8, the death penalty aggravator bill, received a Jan. 13, hearing. Tebbe testified in opposition to the bill before the Senate panel.

"The Catholic Church teaches that the taking of life is only justified in cases of self-defense or when society has no other option to protect itself from an aggressor," he said. "Utilization of the death penalty is not necessary when the perpetrator is in custody and when there are other appropriate means of punishment. We join the author of this bill in his effort to prevent and address the horrendous act which this bill identifies. While we join in your condemnation of this behavior, we believe there are more moral ways in which to seek restitution."

According to the Catholic Mobilizing Network, a national organization based in Washington working to end

capital punishment, 17 states and the District of Columbia have abolished the death penalty.

In recent years, some states have repealed use of the death penalty because of the high legal costs involved in carrying it out. A report by the National Conference of State Legislatures said the state of New Jersey abolished its death penalty in 2007 largely because the state had spent \$254 million on it over 21 years. New Mexico followed suit in 2009, due to cost. California has spent more than \$4 billion on capital punishment since 1978, executing 13 criminals.

In Indiana, a 2015 fiscal report by the non-partisan Legislative Services Agency found that the average cost of a death penalty trial is over \$500,000. In contrast, the same study found that the average trial for a life-without-parole case costs around \$50,000.

(For more information about the Indiana Catholic Conference, its Indiana Catholic Action Network and the bills it is following in the Indiana General Assembly this year, log on to www.indianacc.org. Brigid Curtis Ayer is a correspondent for The Criterion.) †

Saint Meinrad Archabbey to host open house on Feb. 8



In celebration of the Year of Consecrated Life, Saint Meinrad Archabbey, 200 Hill Drive, in St. Meinrad will host an open house from 1-3 p.m. Central Time on Feb. 8.

Monks of the Benedictine monastic community will lead tours of the public areas of the monastery, its sacristy, its Archabbey Church of Our Lady of Einsiedeln and its Chapter Room, where the monks meet on a regular basis to

discuss and vote on matters before the community.

Tours will begin at the Archabbey Guest House and Retreat Center.

Guests of the monastery that day are also invited to view in the Archabbey Library Gallery an exhibit of the art work of Julia Sermersheim of Santa Claus, Ind., and Bob Zasadny of Princeton, Ind.

Finally, a choral concert performed by the Choir School of the First Presbyterian Church in Evansville, Ind., will begin at 3 p.m. Central Time in the Archabbey Church.

Parking is available in the Guest House and student parking lots. For more information, contact Mary Jeanne Schumacher during business hours at 812-357-6501. For updates on the day of the event, call 812-357-6611. †



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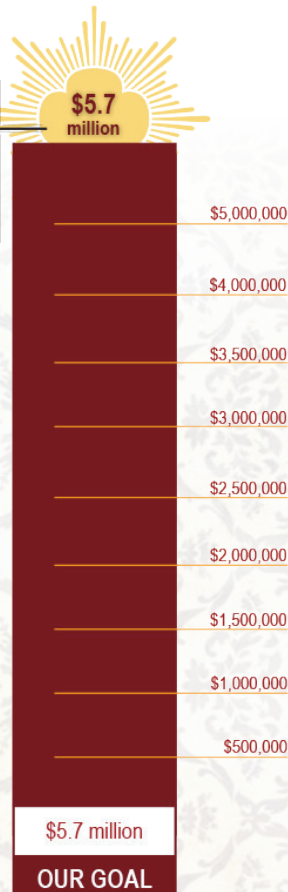
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